

THE CLASSICAL JOURNAL

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What every young archaeologist should know

*Geology Drawing Photography
Journalism Archaeology Sociology.*

So You Want to Be an Archaeologist?

Jotham Johnson

A COUPLE of times a month some youngster drops into my office and, with or without preface, asks "How do I go about getting to be an archaeologist?"

While I look for no early resumption of the archaeological orgy of the Twenties, it appears possible that the opportunities for digging in the Near East will be better before they are worse. But the people who staffed the pre-war expeditions are now generally entrenched in teaching or museum posts, and are not going to be attracted to subordinate positions in the field; they are going to go out as Field Directors—capital letters, please—of their own expeditions or they are going to stay home.

If there are to be any excavations, the hard and dirty but exciting work of the Field Assistants will have to be done by young men and women who at the moment are blank slates. And so I shall set down a few reflections on what the young archaeologist should know, and particularly about how much valuable training he can receive even in a college which has no department of archaeology, no courses in archaeology, and perhaps no acquaintance with the word.

GEOLOGY. Find out about geology. Geology One, the conventional introductory course, which is widely elected to fulfill the laboratory-science requirement, will do the job

nicely; but stay around one more semester, anyway, and get yourself a more detailed course on the earth's crust. In most digs 98% of the finds are geological, the remainder being bones or shells, and there ought to be somebody around to identify the building stones, find the quarries they came from, and locate the clay pits which yielded the pottery and bricks. Unless times have changed since I was a boy, your Field Director will know approximately nothing about such matters and ought to be grateful for expert counsel. Also, you will pick up some sobering information about time scales which may serve to keep you out of trouble when you come to write books.

DRAWING. Take one year of Engineering Drawing. Your expedition will have a Staff Architect, maybe two or three, but no expedition ever yet had enough architects to do all the drawings that everybody wanted done. You're going to want some—a grave, or an underground drain, or the face of a wall—which nobody else will care to find time to do, or see the sense of, and you will be glad you are equipped to do them yourself. The general survey of an excavated area should be done by a competent surveyor; a trained architect is usually hired for this purpose but the work would be done as well or better by an engineer. But once the buildings are cor-

rectly plotted in relation to each other, to true north and to sea level, any intelligent person who has been properly taught to use tape, drawing pen and straight-edge can make clean and accurate detail drawings plenty good enough to publish. Also, many dig routines call for identifying sketches of finds to be drawn right in the field notebook or/and the field inventory of finds, and neat sketches would be notable exceptions to the rule. Finally, if the Staff Architect gets typhoid or goes home in a straight-jacket—such things are unthinkable on a well-run dig but they have happened—you're in.

PHOTOGRAPHY. Many university physics departments offer a course in the theory of optics and some even a classroom course in photography, but I do not know where you could take a college course in the workaday arts of developing and printing. You'll have to do this, or, rather, you'll regret it every day of your life until you do. For the soul of a dig can be captured in its photographs. Nearly everything you find will be left on the spot, or stored to gather grime in some local depot; with photographs more clearly than with words you can tell the folks at home what you saw.

Photography has three steps: taking the picture, developing the negative, and making prints. Of these, the latter should be of vast unconcern in the field. You won't have the time, and if you can get the negatives home

you can make as many prints as you like. But first you have to have good negatives. Some digs hire professional photographers. I'm not at all sure that this is necessary; professionals are a race apart and can be counted on not to enhance the harmony of the company, and they are uniformly concerned with their Art to the exclusion of the only thing you are after, which is the exact record. I've seen photographs of pyramid temples which could not immediately be distinguished from twilight at Rockefeller Center.

With a suitable camera, and a little experimenting with films and the light prevailing in your field, any member of the expedition can learn to focus the camera, point it in the right direction, and get a negative somewhere within the wide latitudes of over- and under-exposure available in modern emulsions. Most Field Directors are pretty good photographers and will be glad to show how it's done on the spot, and all members of the staff should soon be taking excellent archaeological photographs. However, "If it ain't on the negative it ain't on the print" is an old photographers' saying, and there are few disappointments to match that of bringing exposed film back to this country for developing and having it spoiled by some fool at the Customs or finding it light-struck or fogged or out of focus or suffering from another of film's many potential ailments.

(Cooperating with the Archaeological Institute of America, *CJ* inaugurates with this issue a new feature, the publication of archaeological articles. The terms of the cooperation are such that other matter is not displaced, but rather an absolute addition is made. Each number will be somewhat larger, and the total increase of pages for the year will be substantial. To handle the new material—and to receive readers' comments on it—our Board has been increased by the addition of an "Editor for Archaeology." Appointed jointly by the Institute and *CJ*, Professor Jotham Johnson has had an ideal, almost a unique, combination of training experiences. The excavator of Minturnae, he taught the Classics at Pittsburgh and edited *Classical Weekly*. The war took him again to Italy as an officer in our armed forces, and he has returned to accept a chair at New York

University. Versatile also as a scholar, he has ranged from Italy to Greece and even once to Egypt: his drastic lowering of the date for the introduction of the marvellous Egyptian calendar was celebrated (perhaps a better word would be *sensationalized*) in *Time*. We join cordially with the Institute in hoping that his work may in the end add a new dimension to classical studies and teaching, the dimension of reality; and that the vitalizing goodness of archaeology may reach out far beyond the pages of *CJ*. Elsewhere in this number, Dr. Sterling Dow, Professor of History and of Greek in Harvard University, has written at our request about "Archaeology for the Teacher." We cannot help feeling that the close agreement between us bodes well for a lively new-found unity in classical studies.

Also, exposed film may spoil in very hot or humid weather. The archaeologist's protection is to develop them on the spot, and in fact each day's shots should be developed in the cool of the subsequent night. Then, if any failed, the culprit can (nearly always; but sometimes the scene isn't there any more) be sent back next day to do it right. There is no other way to do it. Incidentally, bellows and film-holders sometimes develop pinholes which will fog the film, and daily developing will reveal this before embarrassing losses can occur.

But conditions usually encountered in the field make field developing an exacting and exasperating chore. You will have to lick the problems of darkroom, water temperature, inadequate water for washing, impurities in the water, including the chemicals placed in the water to make it fit to drink, dust in the air, and gross lack of cooperation from your colleagues. If you can whip these headaches, name your own price. In any case, learn all the mechanics of developing and the chemistry of developing fluids, fixatives, hardeners, etc., before you leave this country. Join the camera club, or get a summer job with a commercial processor. If you want to experiment with making prints too, go ahead, but you can tell by looking at a negative whether or not it will make a good print, and the prints can then be left till later. Moving picture cameras may become standard field equipment in the future, and you'd better know the special tricks of handling reel film.

If you want, and can get, a course in theoretical photography, go ahead, but don't lose sight of the main object.

JOURNALISM. After you've completed the required courses in English, fight your way into a course in Journalism. You can't bring the dig back with you, as I said before, and whether or not its story becomes part of our common heritage depends partly on the photographs and partly on how well the dig staff tells it in words. Be a spokesman. Learn how to write sentences with subject, verb and object, and practice the crisp who-what-when-where-why-how of newspaperdom until they become automatic. Learn that people

don't know anything and have to be told (1) the most elementary fundamentals (2) about the simplest subjects (3) in short, familiar words. Most archaeological writing is disagreeable reading, maundering about the point and confused with technical words, as if the writer were to be judged not by what he has found out but by his familiarity with the forbidding jargon of the trade. Next to the people in your street, archaeology is the most fascinating subject in the world and can be written about on that basis. Learn how. Avoid rich, beautiful prose and stay away from courses in "creative" writing so labeled. The daily papers have the best contemporary writing in the world. What's uncreative about that?

ARCHAEOLOGY. If the college of your choice has a course in classical archaeology, or any other kind, it will probably do you no harm to take it. You will learn the names of some sites, some finds, some scholars and some books, so that you will not be illiterate in your field. If it is well-organized, with principal emphasis on the eternals of city-planning, public works and private housing, you may come away with an understanding of the ancient city, not the excavated area, as the basic unit. You may even realize how appallingly much remains to be learned about the past of man, and that sculpture and temples are by-products, not the end result, of excavation. At the worst you will acquire a general outline of the subject, only part of which will have to be unlearned later.

Then there are the courses in field methods. One way in which this has been taught is to set up a simulated station: a layer of earth, a layer of artifacts, a layer of ashes, a layer of earth, a layer of river sand, pieces of coal, shell, and broken glass, a couple of old soup bones, more earth, and so on, until the thing is six feet deep. The student is then released to dig it, record the "finds" accurately according to precept, and interpret the cultural "sequences," with grades and stipulated semester credits as the reward. I do not consider this kind of training is either necessary or desirable (1) because it takes too much time; a good Field Director can teach

any college graduate all he wishes him to know about record-keeping in a couple of weeks, and (2) because no two digs have the same routine, and ingrained devotion to one school of recording might be more irritating to a Field Director than no school at all.

SOCIOLOGY. I have small admiration for most sociology courses. But most archaeologists are infatuated with the idea of the Great City and the Great Discovery. These are minor eddies in the majestic stream of life. Whatever their other faults, most sociology courses do seem to impart the radical notion that the world is inhabited by people, and many archaeologists (names on request) would benefit from an introduction to this sordid fact. Also, the sociology department probably has somewhere on its fringes a course or two in **ANTHROPOLOGY**; a good course in cultural anthropology would be the most valuable single course you could take, and even a mediocre course would teach you, or put you in the way of learning, many very useful things about the primitive way of doing things. A course in physical anthropology would also be extremely useful; but it is normally given in the higher echelons of the zoology command, hedged about with prerequisites and a consequent forbidding expenditure of time, so I hesitate to urge it upon you.

FOREIGN LANGUAGES. A good part of your college course should be devoted to languages. If you're going to do any intellectual work, take at least three years of German. What other languages you study will be dictated by the field of your choice. Everywhere in the Near East you will find French indispensable, and south of the Rio Grande you will be glad you speak Spanish. If you are planning a career in Classical Archaeology, which will mean Greek Archaeology as long as excavating in Italy is booby-trapped, it is considered polite to learn Classical Greek.

HISTORY. Take every course offered in Ancient History. Archaeology has no existence except to provide fresh raw materials for the study of Ancient History, and an exhaustive acquaintance with what is known is a necessary preliminary to the quest of the unknown.

If you can follow a schedule such as I have outlined, and still meet all the requirements of Freshman English, Sophomore Philosophy, Laboratory Science, Physical Education, distribution fields, et cetera, you will be in a fair way to graduate. If at that time you still think you want to be an archaeologist, there won't be an expedition in the world that can afford not to hire you.

SPECIALIZATION AND THE LAYMAN

EDITORIAL COMMENT

With this issue, *THE CLASSICAL JOURNAL* takes what we believe to be a significant step forward in the field of professional periodicals: the presentation of material for the non-specialist written by specialists in one of the most important fields in the general area of classical antiquity. The problem is one that faces all specialists, and we are more than gratified that the president of the Archaeological Institute of America, Dr. Sterling Dow, and the Executive Committee of the Institute, are among the first, not only to recognize it, but to adopt remedial measures.

In the field of the Classics, the Ph.D system and the tradition of research have enormously expanded

the range of factual information available to the teacher. As B. L. Ullman pointed out in our issue of last May, there is work to be done yet by the specialists—across frontiers of knowledge yet unimagined, we might add. But it is a commonplace observation today that the layman tends to be the forgotten man, if not the victim, in the manifold and complex specializations of modern society. The remedy lies not in less specialization, or in the restriction of free enquiry, but in a realization that it is only specialization without interpretation that is dangerous. We hope that *THE CLASSICAL JOURNAL* may be of service in this urgent need of interpretation in its field.—Ed.

*A Message to Readers of THE CLASSICAL JOURNAL
from the President of the Archaeological Institute of America*

ARCHAEOLOGY FOR THE TEACHER

INTRODUCING A COOPERATIVE VENTURE

DURING the past year, some of us in the Archaeological Institute had been watching *THE CLASSICAL JOURNAL* develop in a new format and with livelier contents. We saw that *CJ* was doing a fine job with the Classics on the verbal side, the side which is and always will be the principal side for most people. But there is another side of classical studies—another facet of the one great whole—which *THE CLASSICAL JOURNAL* still largely lacked in its offerings. It seemed to lack that which archaeology can contribute: the immediate freshening sense of actualities; material complementary to verbal studies; that which makes verbal studies strong and real.

With just this sort of thing the Archaeological Institute ought to be able to give help, and I was about to write to Professor DeWitt when a letter arrived from him, proposing almost exactly what I had thought the Institute ought to propose to him. In due course, on August 21, 1946, the Executive Committee of the Institute voted to adopt for 1946-47 the agreement of cooperation which had been formulated in further correspondence.

Certainly none of us is under the delusion that what we have undertaken is easy of accomplishment, but we believe that the need is as great as the difficulty of meeting it. To most students reading Caesar in school, Gaul might as well be Shangri-La. For young readers of Cicero, the Senate is all too often a collection of shadows, without bodies, without a past or a future, or even a known place to sit. Virgil is too seldom related to the very Rome which he glorified. The young, floundering in an unfamiliar medium, need something besides bare words to think with:

they need vivid images of real objects. The need is not less but far greater for the generation brought up (not altogether for the worse) on comics, movies, and picture magazines.

We have yet to learn that any one teacher can claim finally to have solved this problem. I happen to have taught classes or tutored individuals in each of the first four years of Latin and in two different years of Beginning Greek, which I still continue. I have long been aware that much is known of Caesar's Gaul, of Cicero's Senate, and above all, of Augustan Rome—known to scholars; but not packaged for students and for teachers. Once laboriously dug out, it is all too apt to prove a distraction, not a reinforcement, in the classroom because the labor of weaving it into its context is neglected. Though more good matter than formerly is to be found in the text books, it is often inaccurate and almost always trivial, undignified, and unworthy.

The fault lies deep in our tradition of classical scholarship. George Herbert Palmer then over 90, remarked to me, "In Harvard College we read all of Thucydides. But it never occurred to any of us that Thucydides had ever lived." Even today, is he not often treated as a dramatist, a mere rhetorician, or a sophomoric generalizer—Thucydides, the master of realities?

Overnight, doubtless, there will be no sweeping improvement. But the Archaeological Institute has been quick to join with *CJ* in trying to package a little of the real classical world in each issue. Not every article can be carried next morning into the classroom: some may, with luck; but others will be

written for general cultural enrichment, or for "background."

Formidable and important as the new venture is, nevertheless *CJ* and the Institute do not conceive it as a kind of isolated new "department," nor as an end in itself. *CJ* and the Institute exist to foster different aspects of the one whole. If the Institute can bring new usefulness to a developing journal, *CJ* can mightily assist classical studies by making more widely known the opportunities available through the Institute. First and foremost among these is the opportunity for a summer or a year in Rome or in Athens. The Archaeological Schools there—as I can testify from five years in one of them—offer to classical teachers, regardless of age or experience, an experience so vitalizing that it ought to be held indispensable, and worthy of any sacrifice.

The Institute also endeavors to bring the good things of archaeology to America, not only in scholarly form (through the *American Journal of Archaeology*, now itself entering upon a new development) but also through groups organized locally in Societies. To these local groups, largely classical in their make-up, easily and informally organized, it sends annually a series of the best archaeological lecturers in the USA; and members will shortly receive new publications now in preparation.

If some realization of these opportunities—too long and too largely untapped—gains ground through the Institute's contributions to *CJ*, then the classical cause, like Antaeus when he touched the earth, will be strengthened by contact with reality.

STERLING DOW

Harvard University

CINCINNATI CLASSICAL SCHOLARSHIPS

IN the hope that patrons of the Classics in other urban centers will take the same step, Dr. Raymond Walters, president of the University of Cincinnati, announced a "Cincinnati plan of classical scholarships" before the Forty-Second Annual Meeting of the Classical Association of the Middle West and South in April.

The plan, he believes, will prove of cultural importance to Cincinnati as it emphasizes in the minds of local high-school pupils and university liberal arts students the advantages of classical study.

Through the generosity of an anonymous donor, a fund will finance 24 \$100 scholarships annually for university freshmen and sophomores, beginning in September, 1947. Cincinnati public high-school graduates with a minimum average of 80 and four years of Latin will compete for the freshman scholarships.

"The purpose is frankly and proudly to encourage humanistic studies based on the ancient classics and to create in the Cincinnati urban community a growing nucleus of appreciation for such studies," Dr. Walters explained.

"The broader significance of the plan is that it points the way for devotees of the Classics in other large cities having local universities or colleges to become patrons of the study of the Classics."

Dr. Walters suggested that members of the Classical Association of the Middle West and South and similar groups bring this scholarship possibility to the attention of "persons of means who may wish to promote the cause of classical education in other institutions."

"Apart from the tremendous trend to practicality—training rather than education, the shortcoming of so much thinking today is its contemporary aspect: absorption in contemporaneity," Dr. Walters added in his announcement.

"The greatest thing in the world lies in the immediate problem, of course: How can men and nations live together in peace? But for the solution of that, as of most other problems, much can be learned from the past, including the ancient world, the Greeks, the Romans, and the Jews. The youth of America today will be blest if they drink deep of these eternal springs of truth and beauty."

Planning for Post-War High-School Latin

A condensation of a panel discussion (Jonah W. D. Skiles, Northwestern State College, Natchitoches, Louisiana, Chairman) at the Forty-Second Annual Meeting of the Classical Association of the Middle West and South, Cincinnati, Ohio, April 18-20, 1946.

"RETHINKING OBJECTIVES"

Edgar A. Menk, Ball State Teachers College,
Muncie, Indiana

IT IS DESIRABLE to satisfy the reasonable aspirations of all who may be concerned with the study of Latin in high school. The results of the pursuit of a subject are very important; the objectives are only the signboards indicating the ways over which we must travel to attain those results.

The Classical Investigation set up two categories, Immediate and Ultimate Objectives. The Immediate Objectives were the ability to read and understand Latin; the knowledge of vocabulary, syntax, and forms; and the ability to translate both ways. The Ultimate Objectives, which were divided into Instrumental and Application, Disciplinary, and Cultural, were those educational values which may result from the effort put forth to attain the Immediate Objectives. In the present discussion, the first class will remain Immediate Objectives, the second will be divided into Attendant and Related Objectives.

I. Immediate Objectives

These include the ability to pronounce, read, write, translate, and speak Latin. These are the linguistic objectives for which most people study and teach Latin.

II. Attendant Objectives

These are realized through the process of acquiring content and skills. They include: habits of neatness; mechanics of writing; concern for correct usage, better speech habits, and more accurate pronunciation; a

proper use of the dictionary; and mental discipline. Automatic transfer seems negligible except for the few who have learned to generalize.

III. Related Objectives

These include all values that can be derived from the content used in learning to read, write, pronounce, translate, or speak Latin, and most nearly correspond to the general objectives of secondary education:

1. They contribute to *health* by calling our attention to temperance and moderation, simple living, suitable recreation, fine family life, sanitation, food habits, and mental and physical health as practiced by the Romans. *Mens sana in corpore sano*.

2. They contribute to worthy home membership by calling our attention to the home life of the Romans in such matters as houses, roads, foods, working conditions, clothing, family relationships, schools, politics, religion, and slavery as revealed in their writings and monuments.

3. They contribute to *vocation* by calling our attention to the use of Greek and Latin in the professions such as medicine, law, pharmacy, dentistry, and the teaching of English, of social science, of science, of mathematics, of education and psychology, and of practically any subject in the curriculum. They contribute directly to the vocation of teaching Latin in schools, colleges, and universities.

4. They contribute to a *worthy use of leisure* through the reading of Latin authors in the original or in translation; through enjoyment of books, magazines, and films on Roman themes; through travel in lands once a part

of the Roman Empire; through enjoyment of plays, poetry, and other works based on Roman themes; through participation in clubs and societies in which Roman subject matter is discussed.

5. They contribute to *social relationships* by calling our attention to the values derived from Roman civilization in religion, science, literature, architecture, philosophy, law, the calendar, art, tolerance in religion, citizenship, democratic government, and social and ethical conduct, as revealed in the stories of famous Romans.

"EVALUATING THE CONTENT"

B. L. Ullman,

University of North Carolina

THE VERY TITLE of this panel indicates a belief that the teaching of Latin should not remain static, that it can and must adapt itself to changing conditions. *Tempora mutantur et nos magistri Latini mutamur in illis*. Our motto might be *aut mutaturi aut morituri*. Yet, so far as I can see, no radical change is needed in this postwar world. What we must do is to continue existing trends and to get rid of nineteenth century attitudes, which still, unfortunately, persist among some Latin teachers. Both method and content should be determined by ultimate objectives.

Let us survey the situation in the major content divisions. In vocabulary, the assumption used to be that pupils were to learn all new words as met. Lodge's study of the frequency of Latin words in high school reading was a pioneer work. Hurlbut improved and extended this list, but we need further extension by taking into account all the Latin that is or might be read in high school. I am here talking about the intensive study of a basic vocabulary. Another factor in determining this basic vocabulary has been largely neglected: words should be chosen in part for their importance in English derivation. So far as I know, studies to determine how many words can be thoroughly learned in a year have not been made, but experience seems to show that five to seven hundred are about right if time is to be left for other things. If

the pupil comes away from the second year with a thousand words well learned, he may be said to know Basic Latin, for Basic English has only 850 words.

Time was when the attempt was made to get pupils to learn all inflectional forms in the first year. Today we postpone some of them and eliminate others entirely. It is probable that further reduction in intensive teaching of forms can be made. Strain's statistics and suggestions (cf. *THE CLASSICAL JOURNAL* 35 (1939-40), 257-275; and *Education* 59 (1938), 206-211—Ed.) should be taken into consideration. An extension of his statistical account of the occurrence of inflectional endings is needed. One cannot be as rigorous, however, in eliminating inflectional forms because of relative rarity as in weeding out rare words; but the principle that "sufficient unto the day is the form thereof" or "don't cross the bridge of forms until you come to it" is now well established, even though many teachers still have a nostalgic longing for the day when all forms were learned at one time.

In the matter of syntax we have had Byrne's statistical study of constructions occurring in the high school Latin of a generation ago. In part it is unreliable, and a new syntax count is highly desirable. In no field has progress been slower than in syntax teaching, or rather in diminution of teaching, for we still present in a formal way more syntax than is needed and we make unnecessary distinctions. If a construction is understood, it does not require formal explanation and drill. Often the best reason to be given for an ablative is merely that it is a plain ablative, not obscured by some fancy appellation. Besides, too many of our constructions are presented from the point of view of writing Latin, not reading it. Yet we no longer think of writing or speaking Latin as an end in itself. I could spend an hour in a diatribe on our handling of syntax.

In the reading content we have done much better. The total to be read has been reduced. It would be splendid to read more, but it simply cannot be done. We have greatly expanded our reading selections. Caesar, Cicero, and Vergil no longer represent the holy

trinity of the Latin course. We used to stop at the end of Caesar's fourth book because that is as far as we could go, unmindful of the fact that some of the most valuable and interesting parts come later. As a matter of fact, some of us were not much concerned about the reading content, so long as it had the requisite number of ablatives and subjunctives. Today we are most interested in the genuine comprehension of what is read and have developed techniques for assuring it. Most of us depended on translation as a test of understanding, but we must use additional means for exploring comprehension.

Two other important fields have in recent years earned a place in the subject matter of our high school Latin course. One is English word study. In my high school days it was completely ignored. I believe—at least I hope—that the number of teachers who instruct their pupils to skip the paragraphs on word study are far fewer than they were not so many years ago. Since we all say that one of the greatest values of Latin is the improvement of English, we can and should enlarge our activity in teaching word study.

Even newer is the attention given to the relation of Latin study to the life of our time and its historical background. By judicious selection of Latin reading, by assignment of reading in English, by still and motion pictures, by the numerous and varied programs of Latin clubs and other out-of-class activities, we can give our pupils some idea of ancient civilization and what it means to the modern world. Since the beginning of the war our people have engaged in much discussion of our civilization and its ingredients. What is an American? In large part he is a Graeco-

Roman. What is western civilization? To a considerable extent it is Graeco-Roman. And this Graeco-Roman element can and should help to integrate a world that is threatened with destruction by a swerve of the atoms such as Lucretius never dreamed of in his philosophy.

"MODERN METHODS"

Mima Maxey, University of Chicago

THE TEACHER of Latin has long been aware of change in the educational experience of those in his classes—in English grammar, in knowledge of Roman and Greek history, mythology, literature, culture. Today change in the field of reading is evident: not absence of training, but training changed from that of the past. Whatever the skill attained, which varies widely, pupils have been trained, by and large, by a common method. Attention is fixed on meaning. They pick up groups of words at a single eye-fixation and move forward at least to the end of a sentence.

The Latin teacher who is wise will adapt his methods to utilize this new training in reading. The principles are simple. Attention must be focused on meaning. Progress is based on word groups, with continuous pursuit of the idea until the entire idea is grasped, first in the sentence, then in larger units of the whole.

Forms must be known accurately and recognition must be instantaneous. If pupils realize how important form is, they will learn form.

The study of syntax is an adult process—judgment on usage, close analysis of ideas, exact classification of ideas. The earliest stages of learning a language should not be so

OUR NEW COVER

THE CLASSICAL JOURNAL appears this month in a new color—the color of gold (and of butter, equally precious), as becomes the precious nature of wisdom gleaned from the Classics. It is also the color of dandelions and of buttercups. Flavius, it was called in Roman times—a good classical color.

Poetry aside, it is worth noting that yellow and blue are

complementary colors, and form a combination of exceptional visibility. While the solid blue cover of recent years was pleasant to the view, the new combination, although less pleasant, calls for attention. Since we entertain the view that THE CLASSICAL JOURNAL should be read, and not left on the desk or the shelf, a new cover, scientifically chosen for eye-appeal, seems not inappropriate.

complicated. The usage on which judgment is later to be based should be built up gradually.

Reading should begin at the very outset. On the other hand, a class, or pupils from many classes, differently trained, when they know the goal and the primary principles have been stated and restated, can be taught to read Latin as they read their vernacular.

Reading at the outset has one advantage over a later start, for Latin composed for teaching purposes is used. This can be constructed on the lines established by the latest studies in reading. If the material is so constructed, it will be well within the ideational range of the reader, it will present a pattern of connected ideas, it will be consistently repetitious of form and vocabulary, the frequency of new words will be low, and new vocabulary will be so introduced that the trend of thought will be evident though the word is new.

A shift from another method at later stages will depend for its success on the working vocabulary that has been acquired by the other method, on facility at recognizing and using form, and on cooperation in learning a new way of handling material. Even at this point it may be advantageous to bring up recognition and skill through some Latin made or simplified for the purpose.

Such adaptation of method will speed up reading and enlarge the amount of text covered in a given time. This adaptation gives rise to another adaptation that the situation demands: emphasis on content of classical authors rather than on manner of conveying that content.

Modern method, then, from the point of view of this paper, consists in giving primary importance to the getting of meaning. As a matter of procedure, it means focusing attention on meaning, comprehension of groups of words at a single eye-fixation, and suspension of judgment till the entire idea is grasped. As to form, it means speedy and accurate recognition. As to syntax, it means deferment till usage has been established. As to text, it means plenty of easy, repetitious material with new words introduced with reasonable

frequency. As a matter of emphasis in classical authors, modern method consists in attention to ideas.

"THE PLACE OF SPOKEN LATIN"

Nellie Price Rosebaugh, Glenville High School, Cleveland, Ohio

WITHOUT an active interest and curiosity on the part of the pupils no subject can be successfully taught. E. B. de Sauzé, discussing the Cleveland Plan, says: "Interest in learning any language is maintained at its highest pitch through speaking. There is a natural desire on the part of students of a language to use that language. Without question the way to satisfy that desire is to speak the language in the classroom." I do not mean by this statement that the class must be conducted entirely in Latin, but that the new material should be presented in a stimulating and efficient way with the first approach through the ear.

Again we quote de Sauzé: "In language learning the ear should be the primary organ, for all of us have an aptitude for receiving linguistic facts more vividly through the ear than through the eye. This is true because countless generations have dealt with language in terms of sounds, and only comparatively recently has language become a matter of letters. Hearing followed by seeing is preferable to seeing followed by hearing." At this point many of you are probably saying, "But I am eye-minded." Of course you are, because you have studied language, especially Latin, for many years only through the use of the eye; but, normally, all children are auditory-minded in reference to language learning, so that the ear is a natural approach for them.

For this reason the first approach should be through the ear. The teacher points to an object in the classroom and carefully pronounces the new Latin word. Next the new word is used in a sentence, such as "*Sella est.*" The statement is then followed by the question, "*Quid est?*" The teacher herself answers the question, stating emphatically "*Sella est.*" This process is again repeated and various members of the class are asked to answer the question "*Quid est?*" One student

is selected to write the answer on the board. The whole class criticizes the answer, pronounces the sentence clearly, and notes the letters forming the new word.

All the familiar objects of the classroom: door, window, table, girl, teacher, woman, are introduced through the statements and questions "*Quid est?*" or "*Quis est?*" Then the predicate adjective is introduced and the complementary question "*Qualis est?*" You will feel a sense of pride developing in the students when they can state "*Fenestra est longa. Longa quoque est ianua.*" As the words grow more difficult, pictures may be used to convey the meanings of the new words. When neither the objects themselves nor pictures are available, the method of paraphrasing is used. The only instruction previous to this exemplary lesson is an explanation of the sounds of the vowels and of the few consonants which have sounds different from those used in English. The Latin alphabet is also used in spelling.

In this presentation four approaches have been used: the ear receives the sound, the brain interprets the sound in terms of letters and the voice pronounces it, the hand writes the word, and the eye fastens the word in the memory. This chain of learning is an active process and does away with the passive attitude which many students assume in the classroom.

In trying to determine the amount of grammatical material to be introduced at one time, we have found that confusion was avoided and time ultimately saved when the selected elements were presented one at a time and split into small units. In beginning work, one declension was selected and one case of that declension constituted a unit of presentation. In the study of the first declension the students learn not only the endings of that declension but an understanding of the use of the cases in the Latin language. Time can be saved on the other declensions if the pupils really assimilate the uses of the cases from the study of the first declension.

The following sentences furnish a good working basis for an introduction to the ablative case, with the teacher dramatizing the

action: "*Magistra cum discipula ambulat. Nunc magistra cum discipula sedet.*" Then the teacher repeats both the actions and the sentences, asking and answering the questions "*Quocum magistra ambulat? Quocum sedet?*" Again the teacher, while dramatizing the actions, uses the question-word *quocum*, and various members of the class answer and still others write the answers on the board. Other questions using characters previously studied are asked, "*Quocum Tullia est? Quocum nautae properant?*" The plural form of the ablative is introduced through similar statements and the question-word *quibuscum*. After the answers have been written on the board, the students summarize their observations into a working law concerning the idea of accompaniment. The prepositions *a*, *ab*, *ex*, *e*, and *in* are introduced in a similar manner.

The material in the beginning should center around the student's daily activities, and should gradually lead up to the private life of the ancient Romans. The basic vocabulary should be introduced not as a list of detached words but in a connected story, with the sentence the unit, because the students must realize from the very beginning that the language conveys thought. Our aim is to train the students to read Latin; and so they must be introduced very early to a text that expresses connected thought. Otherwise they gain the impression that the new language is not capable of conveying connected thought, but only serves to illustrate a grammatical principle.

Spoken Latin is not an easy method for the teacher, nor is it a timesaver! You and the class work hard. I believe in spoken Latin because it motivates class and teacher, because it requires constant attention and participation from all members of the class, because it forces the students to realize that Latin is a language capable of expressing thought, and because it produces good students.

(The remaining abstracts of papers from the panel will be presented in our November issue—Ed.)

A Review of *Antigone* as Presented by Katharine Cornell and Cedric Hardwicke in Lewis Galantière's Adaptation from the Play by Jean Anouilh after Sophocles.

Anouilh's *Antigone*

by Rosamund E. Deutsch

REACTION to the recent portrayal of *Antigone* by Katharine Cornell seems to have been characterized by boredom, exhaustion, or sympathy on the part of audiences—boredom because the play's lack of action made it dull and long-winded in comparison with most modern dramas; exhaustion from the lack of intermissions and the emotional strain; or sympathy aroused for the French people under the German occupation. Perhaps the essential reaction of the classicist would be surprise that so much of the ancient play had been retained, and that within this largely classical framework the leading characters had been so transformed. In itself the modern *Antigone* contains little which is surprising. But it would be impossible for the classicist to consider it apart from its Sophoclean prototype.

Religious Motivation

THE ESSENCE of tragic drama to the Greeks was religion. The conflict which forms the crux of a Greek tragedy results from the high moral purpose of the characters. Divine law was the force which motivated their actions, leading them into the hopeless dilemmas from which there was no extrication. Divine law made possible the dire atmosphere of impending tragedy which permeates the ancient plays. If this religious motivation is removed from the dominant place, the play is not truly Greek in spirit, and something else must serve as a basis for the actions of the characters.

Although the modern heroine mentions her moral duty to the dead, this is not her real reason for burying her brother. Nor do the ties of family loyalty strongly compel her

to act. Negatively, she rebels in principle against a decree which she feels Creon has no right to make, but positively, she offers no convincing reason for wanting to disobey it. *Antigone* as a martyr to freedom makes perhaps a greater sacrifice, since she is not constrained by religion or loyalty to make it at all. But this lack of positive motive transforms her from the lofty, purposeful, and dignified creature to whom the performance of duty was more important than life itself, to the ordinary determined woman who fights stubbornly and emotionally for freedom of action.

Antigone versus Creon

THIS EMOTION seems an inadequate substitute for the religious element in Sophocles. It weakens *Antigone's* case when she is confronted by Creon. Granted that he is cruel and ruthless, every word he speaks sounds reasonable. His self-control and patience present a great contrast to the crudeness of the hot-headed Sophoclean king. He tries his utmost to prevent *Antigone* from destroying herself, but instead of refuting his arguments like her ancient counterpart, she ignores them and goes on with her own. The characteristics of the two chief actors are thus almost reversed. It is *Antigone*, not Creon, who refuses to listen to reason, and the conflict is not between divine and human law as in Sophocles, but between emotion and reason.

Although Anouilh had in mind the German occupation of France when he wrote his *Antigone*, the analogy of circumstance does not seem close enough to suggest that fact to those who are not already aware of it. Creon is ruling in his own country; he has received the throne honestly, and has a right, in theory

at least, to expect his edicts to be carried out. The French were deprived of their freedom by foreign invaders who had no right to impose upon them any decrees whatever, just or unjust. The ancient egotistic and unreasoning Creon might better have suited Anouilh's purpose to portray the instigators of the German occupation, but the antithesis between the French who resisted, and those who yielded to the will of the invaders is well represented by the contrasting characters of Antigone and Ismene.

The Chorus

THE ONE-MAN chorus performs essentially the same function as the Sophoclean chorus of fifteen Theban elders, though his speaking interludes, as is understandable, are briefer and more narrative. The tone is still philosophical, but the spirit is different. The modern chorus has lost his character of adviser. He is less sympathetic, and seems to have so little personal interest in the plot as to give an impression of insincerity. He is the sort of character one would be less surprised to find in a Molière comedy than a Greek tragedy. He does not heighten the presentiment of evil, for he is almost humorous. His attitude toward the other characters seems to say, "Well, well, and what do we have here?" He would have been well placed in a parabasis of Aristophanes; he would have been ideal as a Plautine *prologus*; but his tragic role did not quite ring true.

Delayed Action

ALTHOUGH the speeches of the chorus do not form so great a part of the modern play, the action itself moves more slowly. The direct approach of Sophocles might be bewildering to a modern audience which is not so familiar with the ancient myths as were the Greeks. The story, in its main outline, differs little from the Greek plot. A good many minor changes were made, most of which, since the religious element is subordinated, help to make the facts more convincing. Like the other plays of Sophocles, his *Antigone* begins in *medias res*, with a tense dialogue between Antigone and Ismene, followed by

the entrance of the chorus. At the opening of the modern version, all the characters remain motionless upon the stage while the chorus points them out to the audience in Plautine fashion; at the end, the only characters who are alive return to the stage while the epilogue is spoken by the chorus. This device, aside from the incongruous comic touch, is effective in that it provides an immediate reason for the presence of a chorus in a modern play. It serves also to acquaint the audience with the facts which they need to know in order to understand the action.

The modern *Antigone* has a new character, the nurse, who scolds Antigone and Ismene for being up so early, and hurries off to get their breakfast. Along with the introductory comments of the chorus and the extended conversations between the sisters, her presence prolongs the action in the early part of the play. The action is delayed by other factors as well. The stunning revelation of the burial of Polynices occurs later than in Sophocles, for a modern audience likes time to approach such a climax. Creon attempts, by lengthy arguments, to persuade Antigone to relent, while in the Greek play he decided upon her death almost immediately. Again, Creon described to the chorus comparatively early in Sophocles how Antigone was to die. This point is reached more gradually in the modern version, where the guard gives the information to Antigone herself. The latter approach is more personal and more effective from the modern standpoint.

Variations in the Myth

IN HIS long scene with Antigone, Creon introduces elements into the myth which add strength to his arguments: Both Eteocles and Polynices had always been thoroughly bad; Polynices certainly had had no regard for Antigone; and furthermore, since Antigone had not seen him since childhood, she could feel no strong attachment to him. In the *Oedipus Coloneus* of Sophocles, Polynices, going off to a war in which he knew that he and Eteocles were destined to kill each other, begged his sisters to bury him. The variations in the modern adaptation serve admirably to

show how unreasonable Antigone is from Creon's point of view. Creon adds here also that he does not know which of the brothers is Polynices, and that it makes no difference. Since he had to acclaim to the people a victorious leader, he has ordered the best preserved body to be given honorable burial. What to the ancient Creon was a matter of personal concern, is to the modern ruler a matter of policy.

Incongruities

THE CONVERSATION between Antigone and her guard contains the only passage in the play which is in bad taste. To Antigone about to die, he describes his own exploits crudely and unfeelingly, using rough and boastful language and a good deal of army slang. The laughs which he provoked did not compensate for the absurdity of the situation.

In criticizing this point, however, it should be mentioned that Sophocles put into the mouth of his Antigone language which, according to some critics, is in just as bad taste. The lofty heroine who had never once deviated from her high moral purpose, declared that she would not have buried a husband or son, for she might have had another; however, since her parents were dead, she could never have another brother. Some think the passage is spurious; others, that Antigone did not mean what she said, or that moral duty was strongest in the case of a brother. But Antigone's remarks seem more figurative than literal. If Polynices had been a husband or a son, she might have found appropriate arguments by which to show that there could be no greater wrong than to leave a husband or son unburied.

Creon's Reactions

AT THE END of his play Sophocles introduced the seer, Teiresias, who warned Creon that the gods would avenge the sin he had committed against them. After a violent quarrel with the prophet, the terrified king was nevertheless persuaded by the chorus to save Antigone and bury Polynices. There is no such religious motivation for the action of the modern king. Repenting too late, the

TIME REVIEWS OEDIPUS—

June 3, 1946

IT WAS their third and last bill. So far, England's Old Vic had given Broadway some good Shakespeare and some dubious Chekhov (TIME, May 20, 27). But last week they gave Broadway its greatest theatrical experience in years. Reaching back 25 centuries to Sophocles, they bodied forth, as superb theater, as searing tragedy, his Oedipus the King.

They had chosen one of the very few things in the world that are both great and perfect. As playwriting, Oedipus is as compact as dynamite. As drama, it tramples down its own large horrors, mounting to a world of austere terror beyond them. All the blind helplessness of man's fate is in it, and all the tragic suffering of his meeting it.

The play opens some years after the wayfaring Oedipus has been made King of Thebes for solving the famous riddle of the Sphinx. Now pestilence ravages Thebes because of a polluting presence within its walls; and Oedipus sternly decrees that the polluter be identified and driven out.

Slowly, inexorably, the evidence as it piles up points to Oedipus himself—to Oedipus who, foredoomed to commit atrocious crimes, has despite all precautions unknowingly murdered his father Laius and married his mother Jocasta. When the last nail of proof is driven solidly home, Oedipus, in an agony of guilt and horror, blinds himself and goes forth, a beggar, to roam the world.

The Old Vic's performers—using the late, great Poet William Butler Yeats' excellent translation—caught the clenched force of the play, and the grand dimensions. They played daringly, theatrically, with no mingy concessions to "realism"; but they tempered their intensity with style.

As Oedipus, Laurence Olivier was extremely fine. He was first kingly and high-mettled, of unshakable purpose and swift anger. Then, twisting and turning between confidence and fear, he became both less and larger, a tragic figure of an early world, uttering at the climax two primitive animal howls that no one who heard them will ever forget.

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ancient Creon acknowledged that the guilt was his alone; he asked the guards to lead him away, and prayed for death. He spoke as humbly then as he had spoken haughtily before, portraying in the true Greek manner how quickly man sinks from the heights of good fortune to the depths of despair. Through Creon, Sophocles taught the moral lesson that pride and stubbornness bring ruin.

When the full realization of the three suicides comes to him, the modern king, dispassionate as always, stands thinking a moment, then asks what business is to be transacted. Upon being told that he has a meeting at five, he walks resolutely up the steps at the rear of the stage and departs. The ancient Creon is pitiable for his sorrow but contemptible for his weakness. He has not the strength to bear the fruits of his own sins. The modern ruler is altogether conscious of his guilt, but since he is not an instrument

used by the gods to illustrate the reversal of fortune, he need not be made to dwell on his loss more than he earlier dwelled on his power. He retains his self-control and dignity throughout. For a modern play, the ending is unquestionably effective.

The acting of both Katharine Cornell and Cedric Hardwicke was admirable. The vivid portrayal of character done so well by Sophocles was not lost. The evening dress which supplanted Greek costumes did not appear anachronistic, nor the modern dialogue unnatural, except for the slang of the sentinel. The play might have greater appeal to those who have not studied Greek tragedy, and who can thus judge it for its own worth. The classicist tends to look for the ideal characters of Sophocles in a modern drama intended to represent ordinary men. To him the French *Antigone* seems to have most of the accoutrements of Greek tragedy but not enough of the spirit.

Are Modern Productions Merely Tours de Force?

ANTIGONE AND FRENCH RESISTANCE

Edmund G. Berry

University of Manitoba

ONCE again the dramatic vividness and the eternal life of the principles proclaimed by the great Greek tragedies have survived to strike with a new force more than two thousand years after they were written. The *Antigone* which opened last spring in New York, produced by Gilbert Miller and Katharine Cornell, was first produced in Paris under Nazi occupation; it is a rewriting of Sophocles' drama by the French playwright Anouilh. Antigone's defiance of the decree of Creon that her brother must remain unburied makes her the leader of a resistance movement directed against tyranny. The ethic of Antigone is opposed to the logic of Creon as all the sentiment and patriotism of the French underground fought

against the cold and ruthless despotism of the Nazis. The rewritten version had to be carefully composed—Antigone must encourage the French resistance and Creon must not arouse the suspicions of the sensitive Nazis.

The question of which side, Creon's or Antigone's, is right in Sophocles' play has long been debated; there is no doubt in the modern version. Lewis Galanti's ends an interesting program note: "The reader will have to take my word for it that only the citizen of a German-occupied country . . . would be able to come away from the play feeling that Antigone's case was stronger than Creon's." Radical changes have been made in the characterization of Antigone. Several of the reviews of the New York ver-

MUSTELA MEPHITICA

OMNIUM animalium validissimus est elephantus, ferocissimus leo, saevissimus ursus horribilis, crudelissimus tigris, sed maxime pertimescendum est quoddam parvulum, timidum, debile, mite et molle. Nigrum maximam partem est sed albo variatum. Cauda magna est et villosa, quae etiam supra dorsum sicut sciuri recurvari potest. Solem fugit, crepusculum amat. Totum negotio suo deditur. Numquam currit; non opus est. Lente festinare satis esse putat. Vescitur ovis, insectis vermibusque, interdum muribus, ranis anguibusque parvulis. Vulgo *skunk* appellatur, quod nomen maiores nostri ab Indianis receperunt. Ab viris doctis mustela mephitica appellatur.

Quae mustela tota nostra est. Nusquam enim in toto orbe terrarum nisi apud nos gignitur. Ante Columbum Christopherum

hic erat. Ubi quidem illi patres Puritani e Flore Maio nave descenderunt in saxum famosum, in silvis naturalibus ad eos benigne accipiendos latitabat nostra amica. His novis colonis haudquaquam nocere voluit. Laeta ad eorum modum vivendi se accomodare incepit. Prius circum vicos Indianorum libenter habitaverat. Brevi circum domicilia stabulaque hominum alborum etiam libentius noctu vagabatur. Prius ovis avium terrestrium valde delectata erat. Brevi ovis gallinaceis novis multo plus delectabatur; neque stipulata est ut recentia essent, quod putida re vera malebat quo melius telum suum nebulosum concoqueret. Quod telum eius proprium est, et praesidium et decus. Per id gerit bellum chemicum. Pacis tamen amator est neque hoc dono mirabili naturae nisi lacessita utitur. Honor sit cui honor debetur.

ANON

(continued from page 17)

sion of the French play find it lacking in point and pertinence and go on to say that the life of the play depends on the close parallel between two *milieus*; that in occupied France the *Antigone*, filled with hidden parallels, must have been vivid indeed and very much contemporary.

Scenes from the modern play are reproduced in *Life* (March 18, 1946) and two reviews at least come out against modern adaptations of Greek dramas. *Time* (March 6, 1946) says: "In Sophocles' version the plot at least has the psychology of the superstitious age and a religious people behind it." In the *New Yorker* (March 2, 1946) Wolcott Gibbs answers the question "Should one rewrite Sophocles?" in the negative and for his reason goes back to Max Beerbohm's 1901 review of Gilbert Murray's *Andromache*, the first attempt to produce a Greek drama in modern form:

... We cannot be moved by a contemporary version. Instead of being purged, according to the

ancient prescription, by pity and awe, we are utterly unaffected. The superstitions that were impressive to us in the old version become definitely absurd in the new. The deeds that were inevitable and pitiable become merely incredible phenomena of brutality. We feel as though we had stumbled into a conclave of moonstruck butchers. And thus we realize that the Greek legends are not for all time. What is immortal is the form in which they were presented. And that is the only form in which they should ever be presented.

Some of this is debatable. It would not do to say that modernizations of Greek drama should not be produced. They can be well done; they can present striking parallels; they may turn some to a reading of the Greek dramatists, which they would not otherwise have done. But it is good to find modern critics who appreciate the fact that these productions are at best always *tours de force*, that the Greek drama depends upon a whole *Weltanschauung* and is something more than merely a good play which can be produced in black tie and tea gown.

Are talking points for the Classics
the same as teaching points?

Latin and the Curriculum

Harold B. Dunkel

Associate Director, Investigation of the Teaching
of a Second Language

NEITHER the title of this paper nor the problems it involves have the novelty of atomic fission. On the contrary, the classicist will recognize them as hardy perennials. Someone is always admonishing him to do something about the teaching of the classics.

When the advent of the elective system changed the offerings of the academy and college, the classicist sought to fit his subjects into this enlarged and crowded program. The expansion of the physical sciences in the curriculum was followed by that of the social sciences—to say nothing of cosmetology, equitation, and aviation. While the classicist was still learning to get along under the elective system, it was replaced by the rigid organization of core curricula and prescribed

programs of general education. Now, instead of being smothered under a mass of other subjects, the Classics are threatened with being squeezed out at the edges of the curriculum.

However much the classicist may feel that he has already done his duty, this is no time for him to rest from his labors, even though they sometimes appear to be those of Sisyphus as well as Herakles. Most classicists did not find the pre-war situation much to their liking. Moreover, every major war in American history has produced profound changes in American education, and it is unlikely that the next few years will furnish an exception. Yet only the most sanguine of wishful thinking can lead one to assume that, if changes result, they will automatically benefit the Classics. In either case, whether the pre-war situation persists or whether further educational changes occur, the person who believes that the Classics have something to contribute to American education cannot rest on his oars; he must pull now as never before. If this prospect seems unpleasant, I can at least offer the *tu non solus* of the *consolatio*, for professional groups in other fields, like art and music, are facing similar problems.

A detailed blueprint of what the classical curriculum should be is certainly impossible here. To produce such an outline will require the services of all classicists working hard for a long time. But the general process which must be followed is clear. This would not involve an attack on a new front, but rather a wiping out of remaining pockets of resistance, the strengthening of lines of communication, and only in part the sending of scouts into new territory.

This procedure deals with only part of the

(The author of this brief against departmental introversion—a failing by no means peculiar to classicists—is a member of the active group at the University of Chicago which is subjecting accepted aims and attainments in education to careful testing, under the over-all direction of Ralph W. Tyler.

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This paper was presented at the Forty-Second Annual Meeting of the Classical Association of the Middle West and South at Cincinnati on April 19, 1946.

problem of finding the place of Latin and Greek in the curriculum: what might be classed as the logical, as distinct from the rhetorical aspects. The Classics are the source of the belief that man is a rational animal. We were brought up on the figure that man's rational portion is the charioteer who guides the two steeds, man's spirited and appetitive aspects. Yet when one looks at the world in which we live, its politics, its business, and even its education, we must have some doubts as to how firmly the charioteer is in control; in fact, it sometimes appears as if the horses were turning around and biting the driver. At least, appeals directed to the horses get votes, sell soap, and popularize educational programs. Hence it may be that classicists should organize pressure groups, collect testimonials, and put on publicity and advertising campaigns with appropriate slogans. I simply shall not try to deal with those issues here.

What is the Outcome?

THE FIRST step in the logical procedure is to state the objectives of classical education with sufficient clarity for them to be meaningful and to give real direction. Those of you who were born Aristotelians will remember the statement of the *Nicomachean Ethics* that we are much more likely to attain what we seek, if, like archers, we have a mark at which to aim. The Platonists will recall the *Laches*, which might well serve as my text for tonight. When Nicias and Laches ask whether they should have their sons sign up for a course in *hoplomachia*, Military Science, so to speak, Socrates' first question, translated into the jargon, was: "What outcome is this instruction intended to have?" This is the most important point in all educational effort, and once it has been answered satisfactorily, all other questions will yield rather easily.

The classicist will quite properly reply that he has stated his objectives. But the gentlemen in the *Laches* also arrived at a statement of objectives for *hoplomachia*; they said that training in it produced courage. This sounded nice, but just what courage was, still remained obscure. And like many a later

committee on objectives, the participants in the Platonic dialogue adjourned without reaching a satisfactory formulation and planned to reconvene at dawn.

Since it is always easier to see the mote in our brother's eye rather than the beam in our own, an example drawn from another field may make the situation clearer. Teachers of music often state as their objective, "the student should learn to appreciate music." But what "appreciate music" actually involves shows considerable variation. Sometimes it means that the student is to be able to recognize thirty or forty musical compositions and can give the name and dates of the composers. Sometimes it means "the ability to analyze music into first theme, bridge passage to the second theme, statement of the second theme, which is presented in the related minor key rather than the more usual dominant," and so on. Or appreciation may mean that "the student is to develop a love of music, shown by his learning to play an instrument, going to concerts, or collecting records." Other teachers will have other interpretations, and various permutations and combinations of these.

If I am a superintendent trying to plan a curriculum, or if I am a parent trying to guide my child's education, it makes a great deal of difference to me exactly which of these things is meant or whether some combination of all of them is intended. The vague phrase is not enough. The person familiar with one of these interpretations and disliking it, will insist that "courses in music appreciation are a waste of time." The student who expects one sort of course and gets another can hardly be blamed for being disappointed. Tests and judgments of the effectiveness of instruction will also vary. Claims that students have learned to appreciate music, based on one of these interpretations, will seem absurd to observers who have a different interpretation in mind. Classicists must remember these facts when they talk about students' "attaining historical perspective," "gaining a knowledge of ancient cultures," or "obtaining an increased knowledge of language."

I shall not go into detail as to how present

statements of objectives can be improved; but I prefer to emphasize why they should be. Clarity and specificity of aim will produce at least three major benefits.

In the first place, teachers of Classics will work more effectively if they know precisely what they are doing and are able to communicate with each other. A few months ago I met with the dean and the modern language departments of a Midwestern university. After a discussion of the linguistic skills, a "knowledge of the foreign culture" was suggested as one of the primary aims of instruction. Yet as the talk went around the table, it was obvious that that phrase meant rather different things to all the teachers present. In many instances, of course, the different interpretations were complementary rather than mutually exclusive. Had the first man talked longer, he might have added the point offered by the second. In many cases, however, misunderstanding and disagreement were evident. The man who saw French "culture" as the knowledge of that people's literature, its way of thinking, or its soul, appeared shocked to find that his colleagues meant by "culture," a knowledge of how French elevators work or of what river flows through Paris. To him this latter sort of thing seemed petty. His colleagues, on the other hand, questioned whether his lofty aims were meaningful, were actually achieved in two years of French, and so on.

"Talking" vs. "Teaching"

HERE were teachers discussing an aim which they felt was important; yet they were far from meaning the same thing by this catchword—much less did they have any further common ground or fund of information about teaching it. The dean, and any other outsider, could be pardoned for wondering whether they knew what they were talking about when they discussed French "culture"—and more important—for wondering how much daily attention was given to an objective, so diversely and so obscurely defined. Obviously it was a "talking point," but was it a "teaching point"?

Clear communication within the profes-

sion attains particular importance in regard to the least trained and least experienced teachers, for, in any field, this group tends to be the teachers of the largest number of students. If the aims sponsored by their professional groups are to guide these teachers in what they do in class on Monday morning, these objectives must be clear directives, not just catchwords. Otherwise these instructors are thrown back on their own devices, which should presumably be inferior to the best collective thinking of their professional associations.

Communication with others outside the field can also be aided. We are all annoyed by other people's jargon. To a less degree, we are aware of the argot of our own trade and try not to inflict it on outsiders. But we are less aware of how those in the same occupation may be said to speak the same language even when they are not indulging in technicalities or professional gobbledygook. Because a professional group has a common background and experience, a few words may sometimes suffice for adequate communication between its members. But this is not true of those outside the field. Hence, objectives which may seem quite plain and sensible to a classicist will sound suspiciously like double-talk to an outsider, for example, to an educationist or a psychologist. The classicist can judge how true this is by noting his own annoyance at educational and psychological writing. If he himself wants to be understood by outsiders he must speak a plain, honest language. Part, at least, of the heat which always marks discussions of the place of the Classics has been generated by this lack of communication. When communication breaks down, name-calling begins.

Third, only when objectives are stated with exactness, can their attainment be measured. For measurement, some situation must be devised in which a student who has attained an objective can demonstrate that he can do, think, or feel, differently from some other student who has not had the training or has not achieved the objective. Only when we know exactly what we are trying to do, can we find out whether we are succeeding.

Measurement brings me to the second main topic in the suggested program. One great teacher said that by their fruits ye shall know them. Many people, including parents, deans, and superintendents, want to see some evidence that training in the Classics has the values claimed for it. We are all familiar with various educational programs which claim to produce certain results. All of us in this room would support programs which actually made the student an intelligent citizen of the 20th century, which inculcated the intellectual and moral virtues, or which enabled the student to lead the good life. If all of us are not adherents of these programs, it is chiefly because we doubt whether they actually produce the results claimed. Asseveration is not enough. Patent medicines make impressive claims. Classical education will have a logically tenable position only when it can show that the results it claims are produced in living, breathing students. The fact that this task is complicated and difficult does not make it any less necessary.

Once we have seen with some clarity what instruction in the Classics is attempting to accomplish and once we have some evidence of how well it is achieving those aims, then questions about desirable shifts in emphasis, more effective procedures, possible improvements in tests and materials, and the other problems can be considered on something more than a *katy-did* *katy-didn't* basis of claim and counter-claim.

A New Investigation

THIS suggestion is, of course, essentially a proposal to continue the Classical Investigation of some twenty years ago. That Investigation was valuable as far as it went; it simply did not go far enough. It must be extended if it is to have the value which was originally seen in it. If I seem dogmatic in my contention that the present statements of classical objectives and the present measurement of them are unsatisfactory, those of you wishing documentation of these points can find it in the article of Professor Mark E. Hutchinson which appeared in *THE CLASSICAL JOURNAL* in May of, 1944. The situation

has not changed for the better since his analysis appeared.

There is the additional fact that the work like the earlier Classical Investigation could now be carried on much better than at that time. That Investigation was a pioneering experiment. Since that time, techniques for such programs have greatly improved. To take but a single example, techniques of evaluation and measurement, then in their infancy, have developed to such a point that a much more adequate job could be done now than was possible then.

Your Committee on Educational Policy has been carefully studying the possibility of some program of this sort, paying special attention to that most vital part of instruction in Latin—the two-year course in the high school. As I need not remind you, if Latin does not flourish in the high schools, in a short time very little will remain of classical education elsewhere. Since I have had the opportunity of peering over that Committee's shoulder while it has been at work, I have some basis for asserting that they have done a noteworthy job in indicating the objectives for that two-year course, considering its possible content, and outlining a series of problems for investigation. Quite apart from the skill and devotion with which that committee has worked, the fruit of that labor, the project which they have sketched, is certainly a major development in classical education of the past twenty years. It presents a real opportunity for those who wish the Classics well.

If a project of this kind is undertaken by the Classical Association of the Middle West and South it will mean hard thinking, hard work, and perhaps even hard words, for every member of the Association. Though the descent to Avernus is easy, *χαλεπὰ τὰ καλά*. One must not expect such an investigation to be a panacea. Simple solutions to all problems will not emerge like links from a sausage machine. Differences in opinion, differences in point of view, and differences in basic values held by different teachers of the Classics, will become apparent and will have to be resolved or compromised. Some hopes

SUCCESSFUL WRITING AND FOREIGN LANGUAGE STUDY

A Symposium

BOOKS ABROAD, an international literary quarterly published by the University of Oklahoma Press, has in its Winter 1946 number (VOL. 20, No. 1) under the heading of "Do Foreign Languages Improve Your Own? A Symposium" a feature of special interest to teachers of languages, and to none more so than to classicists. The editors asked "a number of successful writers whether they are conscious of having derived any profit, as writers, from (1) the study of Latin and/or Greek; (2) the study or acquisition of one or more foreign languages." It seemed to them that the answers they received "run the gamut from high *Yes* to low *No* so solidly that we have given up all hope of drawing confident general conclusions from them." Accordingly they publish without comment the opinions sent to them by thirty writers.

These thirty statements make delightful reading because of the evident interest of the authors in the two questions, the variety of the answers and the literary skill with which they are expressed. Seventeen say that the study of the classical languages has aided them. The strongest statement is from Ben Ames Williams. He concludes his vigorous support of Latin and Greek with "My years of Latin are the *only* part of my general education which seems to me to have had a continuing value." Harry Emerson Fosdick, Muna Lee and Felix Morley stress almost as

vividly their indebtedness to the study of Latin or Latin and Greek for the command of English which they have achieved. Erskine Caldwell thinks "the knowledge, no matter how slight, of any classical language is as helpful to a writer as a typewriter." Thomas Hornsby Ferril on the other hand is convinced that his writing "has been affected adversely by the study of classical languages simply because I didn't study hard enough." He declares that "a thorough background in Greek-Latin and possibly Hebrew should be imposed on every child whether he liked it or not." The others who consider that their knowledge of Latin or of Latin and Greek has been of value to them include Leonard Bacon, James Truslow Adams, Oswald Garrison Villard, Carl Van Doren and André Maurois.

The answer of Howard Mumford Jones is in the negative. "No foreign language has ever taught me, so far as I know, a single valuable fact about English style." Likewise Albert Guérard, who describes himself as a "determined advocate of foreign language study," does not believe that his style has been influenced by his study of Greek, Latin, German and English. H. V. Kaltenborn has found his knowledge of modern languages of "enormous value." He advocates the study of modern languages instead of classical ones and believes that the arguments in favor of the latter apply as well to the former. The

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for what classical training can accomplish will probably prove unfounded; some claims may not stand up under scrutiny. But there is the equal possibility that new sources of strength will be found—and both old and new, not only found, but demonstrated. If the Classics have a rightful place in education, their contribution will be demonstrated by

honest search, not mere "justification" in the bad sense of that term.

In fifth century Athens, Socrates is reputed to have declared that the unexamined life was not worth man's living; the 20th century teacher of the Classics may profit from his admonition.

The Indoeuropean languages and the people who spoke them: A survey of the methods and conclusions of an important branch of specialized study.

Comparative Philology and Prehistory

by Donald McFayden

Former Interest in the Subject

A HALF a century ago Comparative Philology was a popular study. The present writer was introduced to it in high school. The discovery of the Sanskrit language in the latter part of the eighteenth century and the demonstration of its affinity with Greek and Latin had aroused immense interest. Education in those days was mainly linguistic, and the educated public could readily follow the arguments of the philologists. Moreover, Comparative Philology had opened a fascinating vista. Until the development of Archaeology in the second half of the nineteenth century, it furnished the only scientific means of piercing the veil which hid the story of Man before the dawn of history.

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This article was written especially for THE CLASSICAL JOURNAL as representative of a type that the editors believe should be presented to our readers, viz., a survey of the aims, results, and procedures, of an important branch of specialized work in the field of the Classics. As Dr. McFayden points out in his opening paragraph, the person who is generally interested in classical antiquity can no longer keep in touch with the specialized field of comparative philology.

The first exuberant hope that Philology had discovered Man's original language, the language of Adam, faded when it was realized that the Indoeuropean languages and the Semitic languages were distinct families, for which it was impossible to establish a common origin. But it was sufficiently exciting to learn that the majority of the languages from India to the Atlantic were derived from a common mother tongue, which in outline could be reconstructed; that the institutions and mode of life of the people who used that tongue could be recovered; and finally that prior to recorded time there had occurred a mighty movement of peoples, equalling if not exceeding in scope and permanent influence any which the historical period can display but which had utterly passed from human memory.

In the second half of the nineteenth century the findings of the philologists became common knowledge; though, as might have been expected, the general public's grasp of them was not always accurate, and inferences were drawn from them against which scientific Philology protested in vain. The common notion was that the spread of the Indoeuropean languages could be accounted for only on the supposition that a primitive people, settled somewhere in Central Asia, sent out successive waves westward, a Celtic wave, a Teutonic wave, a Slavic wave, and so forth; each wave pushing its predecessor before it, until the Celts, who formed the head of the procession, were stopped by the Atlantic. In similar fashion an Indian and then a Persian wave were sent southeastward.

Philology was invoked to justify national

prejudices and policies. It was understood to prove that all the Indoeuropean-speaking peoples were descended from a common stock. Hence the Englishman and the Hindoo were blood relations, whereas the Englishman and the Jew or Arab were not. England and Germany were natural allies, for both were Teutonic nations; whereas France was the natural enemy of both, for the French were a Latin race. Russian interference in the Balkans was justified on the ground that the Russians and the Balkan peoples were brother Slavs. According to Englishmen, Teutons were marked by a certain steadfastness of character and love of liberty; the Celtic character was imaginative, but vainglorious and fickle; Slavs were dreamy and indolent; while the Latin peoples were intellectually brilliant, but incapable of self-government. Naturally a Frenchman or a Russian would take some exception to these estimates; but it was the universal fashion to speak of a Teutonic, a Celtic, a Slavic, and a Latin race and set of racial characteristics.

Decline in Interest

BUT BEFORE the end of the century a reaction against these extravagances set in. Scientific philologists had all along protested that language is no sure test of race. The fact that the American Negro and the American white man speak the same language does not prove that they are of the same blood! Eventually, the assumption (it was little more) that the primitive home of the Indoeuropean peoples was in Central Asia was challenged with considerable cogency, and even the migration theory was questioned. Around 1900 many scholars were speaking scornfully of the "Indoeuropean myth."

Such scepticism, however, obviously went too far. It ignored the fact that it is possible to reconstruct in outline a mother tongue from which all the Indoeuropean languages must be descended. That tongue must have been spoken by some people somewhere. Moreover, in the absence of writing—and, as we shall see, there is no evidence that that people could write—that tongue must have been transmitted from mouth to mouth,

which can only mean by migrations of men who spoke it. True, the migrations were probably by stages. A branch of the parent people would move into a region, conquer its inhabitants, give them their language, and ere long intermingle with them. Then some generations later, another migration would set forth from this region; these new emigrants being of mixed race, though speaking an Indoeuropean tongue. Some such hypothesis is necessary to account for the manifest fact that the Indoeuropean-speaking peoples, when we come to know them, obviously display varying racial characteristics.

In consequence, references to the Indoeuropean migrations have not disappeared from our histories. They are to be found even in elementary textbooks. Unfortunately, however, the writers commonly assume that their readers will understand the references. Yet a teacher will search in vain for a simple statement in English of the methods by which the results of the comparative philologist are arrived at which is less than fifty years old. Indeed, save for technical discussions of the purely linguistic aspects of Comparative Philology, there has been published in English only one significant work since the beginning of the present century, though several have been published in Germany and in France.¹ It is hoped, therefore, that the following sketch will be of interest to the readers of THE CLASSICAL JOURNAL.

¹ The article "Indoeuropeans" in the *Encyclopaedia Britannica*, and the discussions in the *Cambridge Modern History*, Vol. III, Chapter 2, and in the *Cambridge History of India*, Vol. I, Chapter 3, all by Dr. Peter Giles of the University of Cambridge, are based upon an intimate acquaintance with the subject but are too allusive for the beginner. Moreover, they are colored by their author's peculiar theory that the home of the original people lay in the plains of Hungary. The one work in English above referred to is V. G. Childe, *The Aryans* (London and New York, 1926). It contains a brief summary of the philological results, but it is mainly concerned with an attempt to discover by archaeological means the center from which the migrations started. Of the older works in English may be mentioned: I. Taylor, *The Origin of the Aryans* (1889; 3rd ed. London, 1906), which enjoyed a wide popularity; *Biographies of Words and the Home of the Aryans* (London, 1888) by F. Max Müller, who first familiarized the English public with philological studies; and O. Schrader, *Prehistoric An-*

The Principles

WE BEGIN by noting that words are purely conventional symbols. There is no inherent reason why a given sound should represent a given thing. As a matter of fact, a word which in one language signifies one thing, may signify something entirely different in another. Address a German as "Herr Rat" and he swells with pride. Call an Englishman a "rat" and the effect will be somewhat different.

Now, estimate the mathematical chances that two peoples who have never had any intercourse with one another will have chosen the same word to represent the same thing. Where two languages employ the same word for the same object, it almost certainly is to be accounted for in one or other of two ways: (a) Either one of the languages has borrowed the word from the other, or (b) the two languages must both be descended from a third, older language.

Consider (a) the following correspondence:

English *boomerang*; native Australian *womurang* or *bumerin*, meaning "boomerang."

When the English arrived in Australia, they found there a weapon which was entirely new to them; and hence they gave it the native name—in, to be sure, somewhat of a garbled form. This is an instance of a *borrowed* word.

(b) Now consider the following equations:

French *homme*, Spanish *hombre*, Italian *uomo*, Latin *homo*, all meaning "man."

These correspondences are, of course, due to the fact that French, Spanish, and Italian are all derived from Latin. Languages derived

from a common original are termed by the philologist *cognate* languages; and the words which they have inherited in common are termed *cognate* words.

The common descent of the Romance languages is easily demonstrated; for we possess specimens both of the mother language and of the transition stages. But how can two languages be shown to be cognate when their common mother tongue has been lost?

(a) The existence of a large vocabulary in common is not in itself enough; otherwise English, for example, might be classed as a Romance language, for the majority of the words in an English dictionary are ultimately of Latin origin. A common vocabulary may be the result of extensive borrowing; as in the case of English, where the Latin element is due to numerous borrowings from French or directly from Latin. Nevertheless, where the common words are everyday words, such as *father*, *mother*, *fire*, the verbs *to be*, *to go*, *to have*—words, that is, which a language must be supposed to have possessed from its very beginning, so that it would have had no need to borrow them—the presumption that the languages are cognate is strong. (b) It is still stronger where the languages have in common a large number of pronouns, prepositions, conjunctions, numerals, etc.; for such words belong to the very skeleton of the language. It becomes a practical certainty (c) when both languages use the same inflections and methods of word-formation, and (d) when they are similar in their syntax. These last features a language hardly ever borrows. Thus English has borrowed the word *camouflage* from the French; but when it proceeds to inflect or compound it, it does so after the English fashion; cf. English *to camouflage*, but French *camouflager*; English *camouflaged*, but French *camouflagé*; English *a camouflaging*, but French *un camouflagement*.

Note how the following show that English is fundamentally a Germanic language: (a) English *father*, German *Vater*, contrast French *père*; English *do*, German *tu-n*, contrast French *faire*; (b) English *the*, *that*, German *der*, *die*, *das*, contrast *le*, *la*; (c) English

tiquities of the Aryan Peoples (London, 1890), a translation of a work entitled *Sprachvergleichung und Urgeschichte*, which appeared in a third edition, 2 vol., Jena, 1907. Schrader also wrote an excellent summary of the subject, *Die Indogermanen* (1911; new ed. Leipzig, 1938); and edited a *Reallexikon der indogermanischen Altertumskunde* (2nd ed., 4to, Berlin, 1917-19). The best treatise is now S. Feist, *Kultur, Ausbreitung, und Herkunft der Indogermanen* (Berlin, 1913). See also H. Hirt, *Die Indogermanen* (2 vol., Strassburg, 1905-09); and A. Carnoy, *Les indoeuropéens: préhistoire des langues, des mœurs, et des croyances de l'Europe* (Paris, 1921).

work-ed, German *arbeit-et*, contrast French *travaill-a*; English *shall have*, German *soll or wird haben*, contrast French *aura*.

Phonetic Laws

A WORD at this point about *phonetic laws*.

A German always has difficulty with the English sound *th*; he pronounces *the* as *dee*. This is because of a difference between the English and the German vocal habits. Now, inasmuch as the evolution of vocal habits in two languages is rarely the same, a given sound in the mother tongue will be apt to be represented in two daughter languages by different sounds; and the differences, because they result from differences in the functioning of the vocal organs, will be invariable; they will conform to regular laws. For example, in words which are genuine cognates, as English *t* is regularly represented in German by a *z* (pronounced *ts*) or an *s*; an English *d* by a German *t*; and an English *th* by a German *d*. Compare English *to*, German *zu*; English *did*, German *tat*; English *that*, German *das*.

A knowledge of phonetic laws makes possible the recognition of cognates. Thus at first sight the Latin *equus* and the Greek *hippos* seem to have no element in common. But take into account the following: (a) that a Latin *qu* is regularly represented in Greek by a *p*; cf. Latin *quinque*, Greek *pente* (originally *penpe*) (b) that early Greek was as uncertain as to its *h*'s as a modern Cockney, adding them or leaving them out in the most reckless fashion and (c) that the ending of the second declension nominative masculine in Latin is *-us*, whereas in Greek it is *-os*.

On the other hand, words which are evidently related to one another, but whose component sounds do not differ according to phonetic law, cannot be genuine cognates. Thus English *tea* (originally pronounced *tay*) and German *Thee* (pronounced *tay*), despite the fact that they are identical in meaning, cannot be cognates; for the correspondence *tay*—*tay* violates the laws stated above. It ought to be either *tay*, German *zay*, or English *day*, German *tay*. As a matter of fact, *tea* (both the commodity and the word) was in-

troduced into England and into Germany simultaneously in the seventeenth century from China.

The Indoeuropean Language

THE FOLLOWING table lists the chief Semitic and chief Indoeuropean languages and indicates the sub-families of the latter.

THE CHIEF SEMITIC LANGUAGES

Babylonian and Assyrian. Aramaic. Phoenician, with its offshoot Punic. Hebrew. Arabic. The South Arabian languages (Sabaean and Minaean), with their offshoot Abyssinian. Ancient Egyptian shows marked Semitic influences.

THE CHIEF INDOEUROPEAN LANGUAGES

I. THE ARYAN GROUP.² 1. The *Indic* languages: Sanskrit, the languages in which the sacred books of India are written, spoken in ancient times in the valley of the Indus; together with a majority of the languages spoken in modern India. Also the language of the Gypsies, who must therefore have come originally from India. 2. The *Iranian* languages: Old Persian, or Zend (the language in which the sacred books of the ancient Persians were written). Medieval Persian, or Pahlavi. Modern Persian. 3. The *North Aryan* languages, spoken by nomadic tribes who wandered over the steppes of southern Russia and central Asia until displaced by the advance of Mongolian peoples about the beginning of the Christian era: the Cimmerians or Tauri on the north coast of the Black Sea (cf. the ancient name for the Strait of Kertch: the Cimmerian Bosphorus; and for the Crimea: the Tauric Chersonesus), the Scythians or Sarmatians to their north and east; the Massagetae to the east of the Scythians; the Sogdians or Indo-Scythians, etc. The Ossetes, a small people living in the Caucasus Mts., are a surviving remnant of these

² The earlier nineteenth-century scholars used the term "Aryan" to designate the whole Indoeuropean family of languages, but it is better to restrict it to the group just described. German scholars employ the term Indogermanic in place of Indoeuropean.

peoples. Sogdian still survives. 4. An Aryan language was spoken also by the dominant people in the Hittite confederacy in the second millennium B.C.

II. The two extinct TOCHARIAN languages (designated, respectively, as Tocharian A and Tocharian B), spoken formerly in what is now Chinese Turkestan. These have only recently become known through the discovery in the beginning of the present century of manuscripts dating from the last part of the first millennium A.D.

III. The ARMENIAN languages, including ancient and modern Armenian and modern Kurdish. To judge from the scanty remnants which we possess, ancient Phrygian and ancient Thracian may have belonged to this sub-family.

IV. Modern ALBANIAN, which doubtless represents the ancient Illyrian; also probably the languages of the ancient Veneti and Messapians.

V. The LETTO-SLAVIC languages. 1. The *Lettish* languages: Lett (or Latvian), Lithuanian, and the extinct Old Prussian. 2. The *Slavic* languages, which include (a) the three dialects of Russian: Great, White, and Little Russian (Ruthenian) (b) Polish (c) the languages spoken in former Czechoslovakia: Czech, Slovak, etc. (d) the South Slavonic languages spoken in present-day Jugoslavia: Serb, Croatian, Slovene, etc. (e) Bulgarian.

VI. The GERMANIC or TEUTONIC languages. 1. Ancient Gothic. 2. *High German*, including modern literary German. 3. *Low German*, including Dutch and Flemish; also Anglo-Saxon, and therefore fundamentally English. 4. *Scandinavian*, including Danish, Norwegian, Swedish, and Icelandic.

VII. The CELTIC languages, spoken throughout France, the British Isles, and northern Spain before the Roman conquest; with their modern remnants: the Gaelic of the Highlands of Scotland, the Cymric of Wales, the Cornish formerly spoken in Cornwall, the Manx of the Isle of Man, the Erse of Ireland, and the Breton of Brittany.

VIII. GREEK, ancient and modern.

IX. The ITALIC languages, which include ancient Latin, Umbrian, and Oscan; with the

modern Romance languages derived from Latin: Italian, French, Spanish, Portuguese, Catalan (practically identical with the medieval Provençal), and Rumanian.

The only non-Indoeuropean languages in modern Europe are: Turkish and Magyar (Hungarian), introduced by invaders from Asia in the Middle Ages; Finnish and its related language Esthonian; and Basque, which doubtless is a survival from pre-Indoeuropean times. In the ancient period, however, there were still spoken in the Mediterranean area several pre-Indoeuropean languages which have since become extinct, such as Lycian, Etruscan, Ligurian, etc.

From the linguistic point of view, the Indoeuropean languages fall into two main groups (a) the *centum* languages (Lat. *centum* "one hundred"): Latin, Greek, Celtic, Germanic, and Tocharian, and (b) the *satem* languages (Zend *satem* "one hundred"): Albanian, Armenian, Letto-Slavic, North Aryan, Iranian, and Indic. The dividing line geographically falls between the Germans and the Slavs; in other words, the *centum* languages belong to western Europe, and the *satem* languages to eastern Europe and Asia. To this rule, however, there is one strange exception. Tocharian, a *centum* language, belongs geographically to the eastern group.

Philology and Prehistory

A COMPARISON of the vocabularies of the known Indoeuropean languages not merely makes possible a reconstruction of the main features of the original tongue; it also reveals much about the life of the people who spoke it. Compare, for instance, the following

Sanskrit *asvas*; Zend *aspo*; Old Persian *aspa*; Latin *equus*; Greek *hippos*; Erse *ech*; Gallic *epo*; Lithuanian *aszva* "mare"; Tocharian A *yuk*; Tocharian B *yakwe*; Gothic *aihuwa*; Icelandic *jor*; Anglo-Saxon *eoh*; Old Saxon *ehu*.

These words all mean "horse," and the differences between them can all be explained by phonetic laws. They therefore prove that the original language had a name for the horse, and hence that the original, undivided Indoeuropean people had horses. In a word, we have only to reconstruct the vocabulary of

the mother Indoeuropean language to learn the objects and institutions of the people which spoke it. To reconstruct that vocabulary it is not necessary to show that all the extant Indoeuropean languages use the same word for a thing. Thus to prove the existence of a primitive word for "king" we have to rely upon the following rather meager evidence:

Sanskrit *raja* (modern Hindoo *rajah*); Latin *rex*; Irish *ri*, genitive *rig*; Gothic *reiks*.

Yet this evidence may be regarded as conclusive; for it is hardly conceivable that Latin can have borrowed the word from Sanskrit or vice versa. Other languages must once have possessed it and eventually have abandoned it; just as modern French and modern German have abandoned the primitive word for "horse," substituting for it, respectively, the words *cheval* and *Pferd*.

It should be noted, however, that the cognates in the extant languages must be identical in meaning before we can safely conclude that the thing for which they stand was known to the primitive folk. For example:

Latin *granum*; Old Irish *gran*; Gothic *kaurn*; English *corn*; Old Bulgarian *zruno*; Old Prussian *syna* (all of which mean "grain"); Lithuanian *zhirmis* "pea"; Sanskrit *jirnas* "rubbed."

This set of cognates would not suffice to demonstrate that the primitive people raised grain; for, while the root in the European languages connotes "grain," in Sanskrit it denotes simply the act of "rubbing." We must recognize the possibility that the European nouns are derived from a word for "grain" which grew up after their ancestors separated from the Aryan peoples. The derivation of that word for "grain" is quite clear. It meant "that which is rubbed," *sc.* in a handmill similar to a modern mortar, which was the earliest form of mill.

There is, however, good reason to believe that the primitive people did grow grain. In the first place, there is evidence that they had mills:

English *quern*; Sanskrit *grava*; Lithuanian *girma*; Old Bulgarian *zhruny*; Armenian *erkan*; Gothic *gairmus*; all meaning "mill-stone."

There is, moreover, another set of equations for "grain":

Sanskrit *yavas* "grain, barley"; Old Persian *yava* "grain"; New Persian *jav* "barley"; Greek *zei(w)ai* "spelt-wheat," *zeidoros aroura* "arable ground"; Irish *eorna* "barley"; Lithuanian *javas* "seed," plural *javai* "grain."

This second set of cognates makes it practically certain that grain was grown by the mother people, for it includes words of the Aryan as well as of the European tongues. To be sure, the equations fail to make clear what variety of grain the mother people grew; for in three cases the word means "barley," in one "wheat," elsewhere it denotes "grain" in general. How such variations in meaning could arise is suggested by the transformations in meaning which the English words *corn* and *robin* have undergone in America. In English the first is a generic term which includes all grains. The colonists when they came to America found the Indians growing a cereal unknown in England. They called it, therefore, Indian corn. Then in process of time the adjective Indian was dropped. The English robin is an entirely different species of bird from the American robin; but they look the same superficially, and hence the colonists applied the English term to the American bird.

Agricultural or Pastoral?

THIS brings up a fundamental question. Were the primitive folk an essentially agricultural people; or were they, as their readiness to migrate suggests, primarily a nomadic, pastoral people for whom the growing of grain was a sideline? It is not uncommon for a pastoral people to sow grain in the virgin soil around their camps in the springtime, reap it in the early summer, and then move to another camping ground where the pasture has not been eaten down. It is noteworthy that there is nothing to prove that the primitive people cultivated fruit-trees or practised irrigation; in other words, that they practised a type of agriculture which calls for permanence of residence. Further, while the European languages of the Indoeuropean family have many words in common for the

various agricultural implements, such as the plow, the plowshare, the harrow, the fork, as well as for the seed, the field, the ear, the fruit, etc., the corresponding words in the Aryan tongues are absolutely different. This suggests that the primitive people did not practise intensive cultivation. Finally, we have the well-known testimony of Caesar and Tacitus, also the testimony of Strabo (7. 1. 3), that the early Germans simply grew grain around their temporary encampments.

On the other hand, evidence that the primitive people were primarily a pastoral people is overwhelming. To begin with, they can be shown to have possessed the chief domestic animals.

We have seen that they had a word for "horse." That word was probably derived from the root represented by the Latin *acer*, Greek *okus*, Sanskrit *aser*, meaning "swift." If so, it meant etymologically the "swift one." At the dawn of history a horse is regarded somewhat as we regard a Cadillac or a Rolls-Royce. Only the wealthy could afford horses. They were used only for rapid transport and for war. Chariot-racing was a favorite sport of nobles; and among the Greeks, the Gauls, the Slavs, the Persians, and the Sanskrit-speaking peoples, names like *Philippus* ("lover of horses"), *Hippocides* ("famed for his horses"), etc. were affected by the aristocrats. Indeed, the possession of war-chariots was one of the advantages which the nobles possessed over the commons: it made them irresistible in war. It may be, however, that in the original home, where the horse was probably indigenous, the possession of horses was more widespread. As they had words for "stud of horses," "stallion," "mare," and "foal," they almost certainly bred horses. There is also indisputable evidence of words in the primitive speech for "wagon," and its appurtenances: the yoke, the wagon-tongue, the collar, the wheel, the axle, the nave, and the linch-pin.

Domesticated Animals

THEY also must have possessed other domesticated animals. They had words for "sheep," "lamb," "wool," and the act of

"plucking" wool from sheep. (The primitive procedure was to pluck the wool from the dead sheep; shearing the living sheep was a later development.) They also had words for "cattle," "ox," "cow," "calf," and "herd." Clearly they bred sheep and cattle. They certainly knew also the goat and the pig, the duck and the goose; though it is doubtful whether they bred them, inasmuch as there is no trace that the language distinguished between the sexes. They also had dogs, though once again the language did not distinguish sex. Probably, the dog was not yet the friend of man, but simply a camp-follower and a scavenger.

Indeed, long after the separation of the Indoeuropean stocks cattle must have remained the chief form of wealth. Compare:

Latin *pecunia* "money" (cf. *pecus* "cattle"); Homeric Greek *polurhen* "rich" (lit. "rich in sheep"); English *fee* (cf. Gothic *faihu*, Anglo-Saxon *feoh*, and German *Vieh*, all meaning "cattle"); Sanskrit *gopatish* "lord" (lit. "lord of cattle"), *gavishtis* "war," (lit. "strife over cattle"), *gopa* "sentinel" (lit. "cattle-guard").

Semi-Nomadic People

LIKE many nomadic peoples, the Arabs for example, they seem to have been traders; for they possessed words for "exchange," "buy," "sell," and "price." It is not surprising, therefore, that they had both cardinal and ordinal numerals, also numeral adverbs, from "one" to one "hundred"; whether they had a word for "thousand" is doubtful. On the other hand, there is no trace that they practised the art of writing. They reckoned time by "days," "moons," and "years." There is no evidence that they had names for the individual months; probably they had not yet tackled the difficult problem of adjusting the moons to the year. It is interesting to note that, while they had words for "winter," "spring," and "summer," it is impossible to show that they had a word for "autumn," the time of harvest—another indication that they were primarily a pastoral, not an agricultural people.

An apparent objection to regarding the primitive Indoeuropeans as essentially a pas-

toral people is the curious fact that the European and the Aryan languages display no common term for "milk," and only doubtful equations for "butter" as a food and for "cheese" (or rather curds). Words which in one language mean "butter" in others mean "salve," which suggests that butter was used originally only as an unguent, as the Greeks and Romans used olive oil. No really satisfactory explanation of these facts has been offered; but cattle-keeping savages are known today who drink no milk, but live upon the flesh of their animals.

Architecture and Home Life

ANOTHER apparent objection is that the primitive language evidently had words for "house," "door," "door-post," "roof," "pillar," "hearth," "court-yard," "fence." (It is noteworthy that no word for "window" can be demonstrated. This suggests that the houses may have been lighted only through the door or by the fire on the hearth.) An examination of the apparent etymology of these terms forbids us, however, to think of any elaborate or expensive form of house; rather of a house of wood:

Latin *domus* "house," English *timber*,
or rather of wicker daubed with clay:

German *Wand* "wall," *winden* "to wind or plait"; Old Icelandic *vondr* "twig," Sanskrit *vandhuram* "large basket."

Perhaps some houses were simple holes in the ground roofed over with thatch, which archaeology has shown to be one of the oldest types of house:

Sanskrit *sala* "hut, room"; Greek *kalia* "hut, shed"; Latin *cella* "storechamber"; Old Irish *cuile* "cellar"; English *hall*. May we compare also the English *hole*?

All these types of houses, of course, could be easily erected and would be lightly abandoned.

We have also some hints as to the furnishing of the houses. The English word *bolster*, whose cognates in other languages sometimes denote "bed," has in Sanskrit a cognate which means "straw." This suggests that the primi-

tive people slept on the straw-covered floor. Again, the English *oven* and the German *Ofen* "stove" are cognate to the Sanskrit *ukha* "pot." Perhaps, therefore, we may think of the primitive people as cooking their food in earthen pots and then squatting around the pot to eat it. They had a varied vocabulary related to cooking, and they certainly made an intoxicating drink out of honey, i.e., "mead." Words for wine, however, seem confined to European languages and Armenian. Whether they made beer is likewise doubtful. As for other household occupations, inasmuch as they had terms for "sewing," "spinning," and "weaving," they must have worn cloth garments, doubtless made of wool. They were acquainted also with the art of "felting." As they had a word for "shoe," they must have tanned leather. The primitive language also possessed one or more words each for "ax," "hammer," (or war club), "knife," "saw," "awl," as well as for the more common early weapons: the spear, the bow, the bowstring, the arrow, and the slingstone.

It is likely, however, that there were in normal times limits to their roving. Shepherds and herdsmen on the open range have to follow their animals from pasture to pasture, but in modern times a nomadic tribe usually stays within a definite district. That this was the custom among the original Indoeuropean-speaking people is suggested by the equations

Greek *polis*; Lithuanian *pilis*; Sanskrit *pur*, all meaning "fortress."

From the beginning, probably, such fortresses were more or less permanent places of refuge, where the women, children, and valuables of the tribe could be deposited when the district was invaded by a foe. As a matter of fact, remains of primitive fortresses have been found in northern Europe. The remains consist only of the fortress walls. No traces of human habitation have been found within the walls; which suggests that they were not built for permanent occupancy. Before the beginning of the historical period, the fortress had become the royal residence and the center of administration both in Italy and in Greece.

Metals and Tools

TWO SETS of equations prove that they were acquainted with at least one metal:

Latin *aes* "ore, copper bronze"; Gothic *aiz* "copper, bronze"; Old Icelandic *eir* "metal"; Anglo-Saxon *ar* "iron"; Old High German *er* "ore, iron"; Sanskrit *ayas* "ore, metal, iron," also (doubtfully) "bronze"; Old Persian *ayo* "metal, iron"; English *ore*. (English *iron*, German *Eisen* seem to be derived from another, a Celtic root; the Germans having learned iron-working from the Celts.)

Latin *raudus* "a mass of metal used as a coin"; Old Bulgarian *ruda* "ore, metal"; Old Icelandic *raude* "iron-ore"; Sanskrit *lohās* "metal, copper, iron"; Pahlavi *rod* "copper"; New Persian *roi* "copper."

At the same time, the following equations suggest that they were still using stone implements:

Icelandic *sax*, Old High German *mezzi-sahs*, German *Messer* "knife." Cf. Latin *saxum* "rock."

English *hammer*, German *Hammer*; Greek *akmon* "anvil." Cf. Sanskrit *asma* "stone." The root in Lithuanian and Old Bulgarian also means "stone."

In all probability, therefore, they were in the transition stage between the Stone and the Bronze culture.

The second set of words for "metal" used to be derived from the Indoeuropean root for "red" represented by the Latin *ruber*, the Greek *eruthros*, the Sanskrit *rudhiras*, and the Gothic *rauths*. Copper, of course, is red in color. But another derivation is possible, namely, from the Sumerian *urudu* "copper." Nor is this the only suspected borrowing from the Sumerian:

English *brass*; Anglo-Saxon *braes* "metal"; Latin *ferrum* "iron." Compare Sumerian *barzal*, Assyrian *parzilla*, Hebrew *barezal* "iron."

Greek *pelekus*, Sanskrit *parasush* "ax." Compare Sumerian *balag*, Assyrian *pilakku* "ax."

It is noteworthy that the primitive Indoeuropean language evidently had also another word for "ax":

English *ax*; German *Achse*; Latin *ascia*; Greek *axine*;

also that the primitive language does not seem to have had a word for "smith," though it certainly had one for "carpenter." All this suggests that the primitive people were purchasing metal tools ready-made from the Sumerians; and that they distinguished the metal ax from their old stone axes by calling it by its Sumerian or Semitic name.

The Family

THE SOCIAL organization of the primitive people was patriarchal, which is what we should expect in the case of a nomadic people. Among pastoral peoples the men stay with their groups, and their (physical) superiority makes itself felt. Among agricultural peoples on the other hand, the family is often matriarchal, for this reason. Until ten thousand years ago, more or less, mankind depended upon hunting for its subsistence. The men, therefore, left their women and children in some safe place while they went off in search of game. The woman therefore became the center of the home; and it was the woman in consequence who was the first gardener. Hence the garden belonged to her, and descended from her to her daughter. The home was hers and she was its center. When a man married, he "left father and mother and cleaved to his wife." Among peoples like the ancient Egyptians, which had evolved directly from the hunting to the agricultural stage, we find even in historical times clear traces of an original descent of property and of reckoning relationship through the woman, not through the man. The reason why we find the matrilinear family so rare in historical times is that most civilized peoples—the Hebrews, the Greeks, and the Romans, for example—were the product of one or more conquests of a primitive agricultural people by a patriarchally organized pastoral people, Indoeuropean or Semitic. The material and intellectual culture of the resultant people stemmed mainly from the conquered; for the conditions of nomadic life do not favor the development of a high material or intellectual civilization. The social and political organization, on the other hand, was imposed by the conquerors.

That the original Indoeuropean family was patriarchal can easily be demonstrated. The original tongue, evidently, had words for "father," "mother," "husband," "wife," (lit. woman), "son," "daughter," "brother," "sister," "young person" (grandson or nephew), "daughter-in-law," "wife's father-in-law," "wife's mother-in-law," "husband's brother," "husband's brothers' wives," "paternal uncle"; but no words apparently for wife's brother, wife's sister, husband's father-in-law, husband's mother-in-law, or maternal uncle. Kinship therefore was reckoned only through males. The Indoeuropean root from which the word "to wed" is derived apparently meant "to lead"; which indicates that the essential element in a marriage consisted in the husband's leading to his house the woman whom he had acquired by force or purchase.

Political Organization

THE REAL UNIT of nomadic society, the cell of the body politic so to speak, is normally not the family but the camp of kinsmen. That this was true of the original Indoeuropean-speaking people is shown by the following equations:

Latin *genos*; Greek *genos*; Sanskrit *janas*; all meaning "clan." Cf. the English *kin* and the Latin *genere* "to beget."

That the village of historical times grew out of the clan camps is shown by the etymology of the later terms for "village." Thus the Latin *vicus* "village" (cf. English *Norwich*, "north village") is cognate to an old Persian word for "clan"; the Greek *kome* "village" is allied to the Greek *komos* "wandering band"; the Greek (*w*)*astu* "city" with the Greek (*w*)*iauo* "to come to rest"; the German *Dorf* to the Latin *turba* "mob or band"; while the Sanskrit word for "village assembly," *sabha*, is derived from the same root as the English *sib* "related." The equations

Sanskrit *vispatish*; Old Persian *vispaitish*; Lithuanian *veszpatis*

show that the clans had headmen or potentates. It is likely that the camps were sur-

rounded by walls, but the following equations suggest that these walls were mere earthworks:

Greek *toichos* "wall"; Oscan *feihuss* "wall"; Sanskrit *dehi* "wall"; Zend *-daeza* "wall" (as in the Persian word for enclosed park transcribed in Xenophon as *paradeisos*). Compare Sanskrit *dehmi* "to daub"; German *Teig* "dough."

For purposes of war or migration, clans must have united themselves into larger units; for, as we saw, the primitive language had a word for "king." It is noteworthy how many of the words for "people" in extant Indoeuropean languages have warlike associations; e.g.,

English *folk*; German *Volk*; cf. Old Slavic *pluku* "army." Latin *populus* "people"; cf. *populor* "to raid."

It is true that in many European languages the word for "people" seems to be derived from the same root as the Latin *totus*:

Oscan *touto*, Sabine *touta* "citizen body"; Lettish *tauta* (foreign) "people"; Old Prussian *tauto* "territory"; Old Irish *tuath* "nation"; Gothic *thiuda* "nation"; Modern German *Deutsch* and the name of the German people in Latin, *Teutons*.

But inasmuch as this word is not found in Aryan, we cannot regard it as certainly primitive. It is probable that the original word for "people" has not survived; unless we may assume that the primitive people called themselves by the name from which Aryan is derived, whose root seems to have been identical with that of the Latin *vir*; in other words that they referred to themselves as "the men," par excellence. Many other peoples have done the same.

Law

THE FINDINGS of the philologists regarding the institutions of the primitive folk may be supplemented by a comparative study of the institutions which we find existing among Indoeuropean-speaking peoples in the beginnings of the historical period. Everywhere, for instance, except among the Romans, we find the blood feud; or its successor, the custom of

paying wergeld (damages to the kin of a murdered man) in order to avoid a blood feud. "Wergeld" was probably the meaning of the Indoeuropean word represented by the following equation:

Greek *poine*, Latin *poena*, Old Irish *cain*, Old Persian *kaena*.

Everywhere, too, we find differences of rank; and among the Germans these differences were reflected in the amount of wergeld at which a man's life was assessed. This explains the Greek word *time* and the Old Bulgarian *cena* "honor," both of which seem to be derived from the root represented by the Greek *tio* "to pay." Everywhere we find the kinless man helpless and despised and the stranger regarded as an enemy. This exclusiveness, however, is everywhere mitigated by a law of hospitality, which requires that an individual stranger on his travels must be taken in and protected—a right constantly invoked by travelling merchants. Indeed, without some such customary provision, trade between peoples would have been impossible. Universally there is a popular assembly, which not only considers matters of national policy but witnesses the reconciliation of blood feuds and acts as a court in which disputes are heard, each man supporting his contention by an oath. It declares the customary law; for each social group has its own customary law and recognizes no other. Everywhere we find the king surrounded by a senate, which we may assume was made up originally of the chiefs or elders of the clans of which the people was made up. The reader may be interested to trace reflections of these ideas and institutions in the following:

Latin *civis* "citizen," *civis hostique* "friend and enemy"; Sanskrit *sevas* "trustworthy"; Old High German *hiwo* "husband"; Old Bulgarian *semi* "person"; Armenian *ser* "love."

English *wretch*, Anglo-Saxon *wrecca* "fugitive." Cf. Greek *aphretor* "man without a clan" as a term of reproach.

Latin *hostis* "enemy"; Gothic *gasts* "stranger, guest"; English *guest*.

Latin *hospes*, i.e. *hos-potis* "lord of the guest, host"; then "guest"; Old Bulgarian *gospodi* "lord"; Old Russian *gosti* "merchant"; Little

Russian *hostyty* "to travel"; Old Czech *hostak* "stranger, merchant."

Latin *concilium* "assembly," *concilio* "to conciliate."

Greek *thesmos* "law"; Sanskrit *dhaman* "law"; English *doom* "judgment"; all from a root **dhe* "to establish, settle."

Greek *ethos* (originally *sethos*, than *hethos*) "custom"; Gothic *sidus* "custom"; Latin *sodalis* "comrade." The root seems to be a compound of **swe* "one's own."

Latin *jus* (originally *jous*) "right," *juro* (originally *jouso*) "to swear"; Old Prussian *yaozhad-hati* "ritually purified."

Latin *ser-mo* "conversation"; Old Icelandic *and-svar* "judicial decision"; English *answer*; Old Bulgarian *svara* "strife"; English *swear*.

Latin *vas*, gen. *vadis* "pledge deposited"; Old English *wedd* "pledge deposited"; Old Bulgarian *su-vada* "strife" (originally lawsuit?).

Latin *senatus* "senate," from *sen-ex* "old"; Greek *gerousia* "senate," from *ger-on* "old"; Old English *ealdorman* "earl," from the same root as *old*.

Religion and Mythology

MANY ATTEMPTS have been made to reconstruct the religion and mythology of the primitive Indoeuropeans by combining the results of philology with a comparative study of the mythology and cults of the various Indoeuropean peoples. The most certain result of such studies has been to establish that the primitive Indoeuropeans worshipped a sky-god, "Father Day"; cf.

Greek *Zeus pater*, Latin *Ju-piter*, Sanskrit *Dyaus pitar*.

They had therefore advanced to theism. The fact, too, that the Greek gods which are best known to English-speaking readers by their Latin names Castor and Pollux (twin deities who presided over horsemanship and ships) had exact counterparts in the Sanskrit *asvinau* suggests that these deities also were primitive. Other parallels and inferences are too problematical for us to discuss.

How far is it possible to date the beginnings of the migrations from the original homeland?

The Date of the Migrations

BY THE MIDDLE of the second millennium B.C. we find Indoeuropean-speaking peoples

south of the Caucasus. The Kassites who conquered Babylonia about 1750 B.C. and the Hyksos who invaded Egypt about a century and a half later, although they did not speak Indoeuropean languages had probably been in contact with Indoeuropean peoples in the lands from which they came; for they possessed horses. One, if not two, of the languages spoken by the members of the Hittite confederacy show marked Indoeuropean features. The Kingdom of Mitanni was ruled about 1400 B.C. by princes bearing Indoeuropean names. The Indoeuropean immigrations into Greece and Italy, in the opinion of archaeologists, must likewise have taken place in the second millennium B.C. All this indicates that the first setting forth of Indoeuropean peoples from their original home can hardly have occurred much later than 2000 B.C.

On the other hand, the fact that the undivided people were acquainted with copper and apparently imported their metal tools from the Sumerians of southern Babylonia practically forbids our dating of the beginnings of their dissolution much before 3000 B.C.; for the use of metals by the Sumerians themselves began not long before that date.

The Original Homeland

BUT WHERE was the original homeland?

The home of the undivided Indoeuropeans must have had a continental climate. The primitive tongue possessed a word for winter and for snow. The wild animals and plants for which primitive Indoeuropean names have been established—the wolf, the bear, the pole-cat, the mouse, the hare, the beaver, the quail, the snake, and some bird of prey—suggest a temperate zone. It is noteworthy that there is no trace of common words for lion, tiger, or camel; the existing individual Indoeuropean languages borrowed their names for these animals from Semitic or other sources. Again, while the primitive language possessed a word for "lake," it does not seem to have had words for sea or salt; and the "boats" which the primitive people used were apparently only row-boats; for, while the language had a word for "oar," it does not seem to have had a word for sail. They prob-

ably, therefore, lived inland. The pastoral habits of the people and their use of wagons prove that they must have lived in relatively level and open country. Yet it must have possessed timber; for the primitive language possessed a word for "tree," the art of wagon-building demanded timber, and the bear and the beaver are to be found only where there are woods. The use of boats and the existence in the Indoeuropean country of beaver proves that it must have been intersected with rivers.

The importance of the horse in the life of the primitive folk enables us to locate the original homeland a little more closely. Archaeology shows that the horse was indigenous north of the Caucasus. On the other hand, the horse was virtually, if not entirely, unknown in the Near East prior to the advent of the Indoeuropeans. The beast of burden there was the ass or, in the depths of the desert, the camel. It is noteworthy that the words for "ass" and "camel" in the extant Indoeuropean languages are derived from Semitic roots; in other words, they were borrowed from the Semites. This suggests that the primitive home is to be sought north of the Caucasus, in Western Asia or in Europe; and a more comprehensive study of the primitive vocabulary as far as it relates to the plant and animal world tends to confirm this conclusion.

But where in that broad belt did the homeland lie? There have been many attempts to fix its location more definitely by philological methods, but none have produced any generally accepted result. The neighborhood of the Hindu-Kush mountains, Armenia, South Russia, the Danube valley (especially the Hungarian plain), Lithuania, northern Germany and Scandinavia all have found advocates. We cannot enter here upon the intricate and difficult argument. It is to be hoped that archaeology when it has advanced further will settle the question by discovering a culture which better than any other satisfies all the conditions of the problem.

Archaeology however finds the problem difficult. The area in which Indoeuropean languages are spoken does not display any

peculiarities in archaeological remains; it does not coincide with what the archaeologists term a "culture." This fact is susceptible, however, of a significant explanation. The Indoeuropean nomads, like other nomads, did not have a highly developed art or industry; and therefore readily abandoned their own arts for those of the settled people whom they subjugated. Like the Semites and the

Mongols they excelled as warriors and doubtless as administrators; and like the Semites (though not the Mongols) they had the gift of assimilating the civilization of the more advanced, settled peoples whom they conquered. But for the origins of our Western culture we are indebted not to them but to their predecessors.

Notes

LEGISLATIVE ABSURDITIES

DURING the Christmas season of 1858 the legislators of North Carolina amused themselves by proposing a series of mock laws directed against women who by the insidious charms of hoop skirts and cosmetics had inveigled certain men into matrimony; an amendment to the bill was at the same time pointed against men who wore wigs or were guilty of using similar vain adornments. The laws were, of course, never passed, or even seriously proposed, and a correspondent in a current publication¹ enquires whether the recurring tradition of fantastic laws is not usually to be explained by mistaken allusions to such instances of intentional merriment.

Be that as it may, one ancient parallel to the proposal of mock legislation purely for comic effect occurs in Aristophanes' *Clouds* (1408-32). The gilded youth Pheidippides, thoroughly schooled in the technique of the Unjust Logic, quarrels with his father Strepsiades and beats him. When the latter protests that no law in Greece countenances such an outrage, the youth calmly replies: "But was it not a man who made the original law (permitting a father to chastise his son)? Is there any reason why I should not introduce a new law allowing sons the right to beat their fathers?"

The ancillary arguments with which

Aristophanes develops the scene are intended to extract such humor as attaches to the proposal of absurd legislation.² It may be presumed, however, that the comic poet has also in mind the more serious purpose of satirizing the uncritical disposition of the age to challenge all traditions, good and bad alike. An awareness of a similar philosophic problem is inherent in the atheistic logic which denies the existence of Zeus and points out, reasonably enough, that a just and discerning god would not cast his thunderbolts against his own temple at Sunium or against the unoffending oak, but rather against such flagrant perjurers as Simon (398-402). Behind the mask of comedy lies the thoughtful questioning of an age that has observed that not invariably and immediately is virtue rewarded or vice punished.

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NOTES

¹ Cf. *American Notes and Queries* 6. 41 (June, 1946), where bibliographical references to the above incident are cited.

² Throughout the dialogue between Strepsiades and Pheidippides there is much skilful use of *double entente*, satire on current philosophic tenets, appeal to authority rather than challenge of obviously faulty logic, and so forth. Many of these are pointed out in the notes to Starkie's edition of the play.

LANX SATURA

Quidquid agunt homines,
votum timor ira voluptas
gaudia discursus, nostri
farrago libelli est.

General Education and All That

AT the moment, our warm regard for Harvard University is tinged somewhat with annoyance, for its now-famous *Report* shifted educational discussion to the subject of general education just when we were trying to catch up on the humanities and the liberal arts.

We find ourselves constrained to remark, however, that the shift was perhaps not untimely. We were beginning to suspect that we did not know exactly what the humanities were, although we had participated in much discussion, formal and informal, had served on two curriculum committees, had written several articles, and had listened to, and what is worse, delivered, a number of addresses of an inspirational nature on the subject. Moreover, steeped in sin as we were, the suspicion was beginning to dawn on us that no one else knew what the humanities were, either.

Our suspicions were heightened when one of the country's most eloquent humanists addressed a local gathering. The gift was upon him; the gospel was both hot and copious. We thought at the time that the address was the best thing of the kind we had ever heard; high tribute, this, from the critic in whose profession listening to inspirational addresses tends to be an occupational hazard, like getting hit on the head with a brick in the building trades. Along with our colleagues, we left the meeting in a condition of emotional incandescence. But the next day we began asking questions of a low and probing nature. We enquired of such colleagues as we chanced to meet exactly what the gentleman had said. The responses were various and fumbling; the final conclusion seemed to be that he had, well, been very much in favor of the humanities—in other words, merely the contrary of the preacher's attitude toward sin in the Coolidge story.

But the really alarming thing is that we find ourselves beginning to suspect that no one really knows what general education is, either, except that it is new (Mr. Barzun and Columbia College protesting) and, since the appearance of the Harvard Report, quite respectable.

The One and the Many

ELSEWHERE in this issue, Dr. Harold B. Dunkel makes an acute distinction between "talking points" and "teaching points" in education. Therein, we believe, lies a means of diagnosis for much of the confusion that attends discussion of the humanities. For, in general, the phraseology of popular justifications of the humanities is suffering from semantic exhaustion; discussion frequently results in nothing more than a parading of points and an exchange of aphorisms. This is particularly noticeable when the disputants are trained in the divisions of language and literature, where uttering the bright remark or the apt quotation tends to be confused sometimes with the act of thinking. Indeed, one of the standard treatises on the liberal arts, published several years ago, is little more than an attractive anthology of aphorisms and epigrams, often brilliant, and occasionally original, in the general context of the humanistic tradition.

When we examine the *loci communes* which form the standard apologies for the humanities—for they are on the defensive—they appear to be an accumulation of philosophical points inherited mainly from Platonism and Stoicism, plus accretions from the renaissance and the Victorian era, with a dash of New England puritanism and native American evangelism. But a point, to be valid, should be in a logical context; it should be the product of a consistent logical structure proceeding from a premise which, in the case of education, should be the single over-all objective of the program of instruction.

Let us take, for example, the commonly expressed point that education in the humanities should produce, among other results, cultivated men and women, i.e., acquainted with literature, music, drama, the fine arts, able to converse intelligently on these subjects, and endowed with sound critical standards. One cannot object to these desirable attainments. But the unfortunate thing is that anyone who hesitates to accept them as the end of an educational process is at once pushed into the untenable position of objecting to the study of literature, art, music, drama, and the development of good taste. And yet the introduction of this point, we fear, may do much harm in a discussion of the curriculum, for it is set solidly in a nineteenth-century context of selective education for a leisured class, with intimations of both Stoic and Victorian gentility. Although we have high esteem for the tradition of English humanism that produced the Oxford "Greats" and the classicists best represented, perhaps, by Jowett, we do not believe that the tradition can successfully be placed in a twentieth-century context where schools and colleges must assume the obligations of mass education for a society that expects gainful employment to be the result of four years at college, in spite of Chancellor Hutchins' protests.

A point closely related to the above is that education should provide the student with the means of aesthetic and intellectual enjoyment in his leisure time, the ability to do something "worthwhile," such as reading a good book, appreciating the fine arts, or playing Mozart on the victrola. One concedes, again, that these are commendable pursuits, but as educational objectives, we must logically conclude that they are both preposterous and irrelevant. They are merely gratifying but incidental products of a process that has a higher goal; they are subsidiary to one basic objective properly related to the culture of America in the middle of the twentieth century. If we attain that objective in any degree, we shall in proportionate degree attain many of the time-honored objectives automatically. In the meantime, however scandal-

ous it may seem, we must banish the traditional points from our talking while we look for the basic premise.

The one objective—which will bring in its train the many—will not, we are forced to observe by our own experience, issue from unrehearsed panel discussions or committee meetings. While debates in the old town-hall tradition are frequently of substantial service in dealing with such tangible problems as ways and means, we doubt that discussion serves a useful purpose when the goal is a basic premise. Progress along intellectual lines is likely to be the product of one persuasive mind. The classical tradition of a dialectical process wherein the disputants follow the *logos* where'er it may lead is a charming conceit, but there are grounds for suspecting that the classical *logos* was not unlike a pet dog on a leash: it appeared to go where it pleased, but it had learned better than to go up the back alley to sport with the uncouth materialist hounds. In other words, we shall be delighted to participate in a round-table discussion on such passionate topics as *The Sciences vs. the Humanities* at any time—on one condition: that we be allowed to write the script ourselves.

The Transcendental Front

AMONG the points which must be banished from our talking, we regretfully conclude, are those commonly associated with the humanities. Here, however, we must again insist upon the dangers of confusing points and premises. In questioning the commonplaces embodied in popular justifications of the humanities, we do not necessarily reject Values, or the Higher Things in Life, or Truth and Beauty; we simply propose to avoid talking about them until we find our basic premise or over-all objective. For, apart from mathematico-aesthetic or metaphysical questions which may confuse the issue, the commonplaces of the humanities have one purely pragmatic liability: they cause an intolerable schism both in the curriculum and in the faculty itself. For, once questions of the curriculum are raised, advocates of the humanities at once retire behind the transcendental

front, raise the question of values, and perforce halt all discussion: the critic may be shamed into silence, or if he is without shame, he must reveal himself as a materialist, one of a group of low characters since Plato's day. And, as a corollary, those who profess the humanistic disciplines have, by implication, a fine superiority in point of soul over the rest of the faculty.

To those for whom all learning is of a piece—an outcome of the enquiring mind—and to whom full and equal citizenship in the university community is a high privilege, the present curricular antipathy between the sciences and the humanities can be regarded only as a disservice to education and to the society of which it is an agent. For this reason, we are inclined to assign due credit to the Chicago philosophy, which, by reverting to St. Thomas Aquinas, achieves successful integration of all knowledge and phenomena—the last such integration in Western thought. But in healing one schism, the Chicago philosophers merely perpetuate another, in their insistence upon a sharp distinction between true education and vocationalism—a cultural impossibility in America today.

The Search for the Premise

THE TRANSCENDENTAL front erected out of the commonplaces of the humanities has forced educators allied with vocationalism, as in the case of the sciences, into the familiar untenable ethical position: opponents, if not destroyers of "values," moral counterparts of the lowest class in Plato's *Republic*. But in our search for premise, we must recognize one basic fact of American society: the citizen is gainfully employed. A job is what the citizen, actual or prospective, expects of education, and it is the business of education, as an agent of society, to see that he gets it.

But even within professional circles it is understood that technical or professional competence is not enough. A good doctor, or a good engineer, or a good lawyer (or a good classical scholar) needs something more than a degree that is a mere certificate of technical

competence. The ordinary assumption is that he needs a "general education." But if we regard general education as an antidote for, rather than as a part of, specialized training, we shall merely perpetuate the schismatic errors of the past. General education must fill the needs of American society and fit into the contemporary cultural context required by all truly great educational systems. Accordingly, following sound scholarly methods which teachers are expected to honor, we must go to the sources in our curricular planning—the United States of America today—and examine its culture, which is one of unexampled richness and variety. The problem of the curriculum committee is to see how the student may best be enabled to participate in that culture and to understand the nature of his participation, both as a citizen-general and as a specialist.

While the basic premise here advanced may necessitate certain readjustments and re-emphases, the members of the present divisions of the curricular structure will necessarily retain their places in the community of teachers and students, for the curriculum of today, in spite of confusions and antagonisms, is merely the unrecognized product of social forces, a reflection of American cultural patterns. Teaching with this one basic fact in mind will enable us to proceed without confusion, with unity and sincerity, toward unimagined riches.

As for our purely partisan interest in the Classics, we suggest that we have touched on the answer to the question about the Classics in general education. Our over-all objective is clear; we have within our professional competence 1,500 years of human experience, a rich and amply documented segment of our cultural tradition; the problem is now one of ways and means. We leave that to future panel discussions, with the warning that all divisions must heed: that neither we nor our colleagues are the final judges; that if we turn away from America, we betray ourselves and our students—and betrayal is a capital crime when society acts as judge.

NOTES

Contributions to this department in the form of brief objective notes should be sent direct to the editor, Oscar E. Nybakken, State University of Iowa, 111 Schaeffer Hall, Iowa City, Iowa.

THE CLASSICS IN THE NEWSPAPER

STUDENTS of the classics were pleased and amused to read in the *Washington Post* on September 6, 1945 an editorial under the title "Homeric Time," which ran in this mock-epic fashion:

Sing, O Goddess, the strange syntax of *Time Magazine*, the direful prose that brought woes beyond number to editors and pedagogues, strewing the language of our sires with rubber-jointed adjectives and vagrant verbs, leaving it prey to all manner of ravening whimsies. Out of deep-browed, nodding, bat-blind Homer came this fearful idiom; yea, and out of upgoing Xenophon of the plenteous parasangs . . .

"Three books," said aegis-bearing Prentice, "so the story goes, were on the editor's desk when *Time's* first issue went to press—the Bible, Xenophon's *Anabasis* and the *Iliad*. Of the three the *Iliad* seemed to have the most immediate influence on *Time* writing. Homer's 'wine-dark sea' and 'far-darting Apollo' were the parents of 'jam-packed bowl,' 'spade-bearded anthropologist' and many another space-saving phrase in *Time*. *Time's* telescoped nouns—'socialite,' 'radiator,' 'guesstimate'—were similarly coined to get one word to do the work of two or more."

So spake he; and at the honey-sweet words of Prentice, lord of lingo, were the critics silent and abashed. Thus made they the funeral of Fowler, the tamer of English.

The quotation in the above piece is from the column, "A Letter from the Publisher," by P. I. Prentice in *Time* for July 16, 1945. Let the reader decide for himself how much

Homer has influenced *Time*.

Two weeks later, on September 20, the *Washington Post* again referred to the classics with an editorial, "Plautus in Ninth St.," in which notice was taken of the current production of a local amateur dramatic society:

. . . What do you suppose the Mount Vernon Players are up to? Why, they have opened their current season with a comedy by one Titus Maccius Plautus, a celebrated Roman dramatist who has been dead these 2120 years. There are still, no doubt, a good many people who read Plautus, either for fun or for the exercise of it, but the opportunity actually to see him performed does not offer itself very often nowadays, and we thought you might like to know about it.

The play is the *Twin Menaechmi*, which was the model for Shakespeare's *Comedy of Errors* . . .

The editorial then goes on to evaluate the play and the performance.

Inquiry at the newspaper revealed that these two editorials were written by Mr. J. M. Lalley, literary editor for the *Washington Post*. In an interview Mr. Lalley modestly protested that he knew "small Latin and less Greek," but he did admit that he had had a good classical education. He expressed regret that the newspaper men recently coming out of colleges tend to have majors in political science and labor problems, rather than in literature and the classics.

WILLIAM M. SEAMAN

Arlington, Virginia

SERIT ARBORES YET AGAIN

THE shade of Caecilius Statius' farmer and, of course, that of the tree which he planted for the benefit of future generations reappear in an addition to the lists of illustrative passages already presented (*THE CLASSICAL JOURNAL* 41 [Nov. 1945 and May

1946] 75-78, 374). For the younger Seneca (*Ep.* 86.14) speaks of the art of transplanting old trees which

. . . nobis senibus discere necessarium est, quorum nemo non olivetum alteri ponit.

A few lines later (*ibid.* 15) he quotes a similar expression from Vergil (*Geor.* 2.58) referring to the tree which

Tarda venit series factura nepotibus umbram.

But Oliver Wendell Holmes, in discussing the *De Senectute* and the stories told therein of old men who have found new occupations, gives the old tale a new twist. Says he,

There is a New England story I have heard more to the point, however, than any of Cicero's. A young farmer was urged to set out some apple-trees.—No, said he, they are too long growing, and I don't want to plant for other people. The

young farmer's father was spoken to about it, but he, with better reason, alleged that apple-trees were slow and life was fleeting. At last someone mentioned it to the old grandfather of the young farmer. He had nothing else to do—so he stuck in some trees. He lived long enough to drink barrels of cider made from the apples that grew on those trees.¹

EDITH M. A. KOVACH

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NOTES

¹ *The Autocrat of the Breakfast Table* (London, J. M. Dent and Sons, Ltd., 1926) 154.

ST. JEROME AND PRESENT-DAY REVISIONS OF BIBLICAL TRANSLATIONS

A FEW weeks ago at a meeting of persons interested in the history of the newly-published Revised Standard Version of the *New Testament*, Professor Clarence T. Craig of the Oberlin Graduate School of Theology, who was a member of the committee in charge of the revision, set forth some of the principles which had guided the scholars in their work. One of the principles was that that there should be no change in the diction of passages which were especially familiar to

many readers. The point of view is suggestive of the attitude expressed by St. Jerome, who, when referring to his own work on the Psalter, writes:

... et nos emendantes olim psalterium, ubicumque sensus idem est, veterum interpretum consuetudinem mutare nolimus, ne nimia novitate lectoris studium terreremus (*Ep.* 106. 12. 2 [ed. Hilberg in *C.S.E.L.*]; cf. *id.* 30. 4.).

KARL K. HULLEY

University of Colorado

HOW MODERN ARE MODERN INVENTIONS?

How many of the *machinationes* and *ingenia* prophesied by Roger Bacon in the thirteenth century have been realized in the twentieth? And who can give their present names to all the *opera artis* whose attainments he foretold with such utter confidence?

I offer a translation of a paragraph from Bacon's *De Secretis Operibus Artis et Naturae et de Nullitate Magiae*.¹

I shall therefore tell first of the wonderful works of science and nature, so that I may later designate their causes and manner. In these works there is nothing magical, so that you may see that all magic power is inferior to, and unworthy of them. And first, those produced by the shaping and planning of science alone. For instruments

of navigation can be made without men to row, so that enormous ships, for both river and ocean traffic, may be propelled, with one man as pilot, with greater speed than if they were full of men. Likewise, cars can be made to move, without any beast of burden, with inestimable speed, as we think were the scythe-bearing chariots with which men fought in antiquity. Likewise flying machines can be made in such a way that a man may sit in the middle of the machine and revolve a certain device by means of which wings artificially constructed will beat the air in the manner of a flying bird. Likewise an instrument, small in size, for raising and lowering almost infinite weights, a device most useful in an emergency. For by means of this instrument three fingers high and of equal width, or even smaller, a man would be able to rescue from all peril of imprisonment and

raise and lower himself and his companions. It would also be possible to make easily an instrument by which one man might forcefully draw to himself a thousand men, even against their will; and the same in the case of attracting other things. Also, instruments can be made for walking without bodily danger in the ocean or in rivers even at the bottom. For Alexander the Great used these in order to see the secrets of the sea, according to the account of the astronomer Ethicus. It is certain that these things were made in antiquity and have been made in our own times, except for the flying machine, which I have not seen nor have I known a man who has seen one; but I know a scientist who has thought out the perfection of such a device. And such things can be made in almost unlimited numbers; such as bridges across rivers without the use of a column or any support, and machines and engines as yet unheard of.

Most of the mediaeval references to the exploits of Alexander can be traced to the translation in about A.D. 950 by Archpresbyter Leo of Naples of the late Greek life of Alexander commonly known as the Pseudo-Callisthenes (dated uncertainly from 200 B.C. to A.D. 200), a work which was widely current in the Middle Ages. These exploits are repeated in the *Chronicon Universale* of Ekkehart von Aura (c. 1100). Many references to the treatment in art of Alexander's trial flight and forced landing have been collected by Francis P. Magoun in *The Gestis of King Alexander of Macedon*.²

I translate a portion from Leo.³

I thought with my friends how I might contrive such a device that I might ascend to heaven

and see if it is the same sky that we see. I prepared a machine where I might sit, and I caught some griffins, bound them with chains and put poles in front of them at the top of which I put their food, and they began to mount heavenward. But a certain divine power overshadowing them forced them to land ten days' journey from my army on an open field, so that I suffered no injury on those iron bars. I ascended so high that the earth seemed like a threshing-floor beneath me, and the sea like a serpent encircling it. With great difficulty I joined my soldiers who greeted me with praise when they saw me.

I also had a desire to explore the bottom of the sea. I sent for astronomers and geometers and ordered them to construct for me a vessel in which I might descend to the bottom of the sea and investigate the wonderful animals which live there. They said that this could be done only in the following manner: that we should make a jar entirely of glass and bind it with chains and have it controlled by very strong soldiers. When I heard this, at once I ordered such things to be made. In this way I investigated the bottom of the sea. I saw there fish of diverse shapes and colors; I saw also other animals having the appearance of land creatures walking over the bottom of the sea like quadrupeds. They kept coming up to me and running away. I saw there other marvelous things also which I cannot relate.

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NOTES

¹ Cf. Charles H. Beeson, *A Primer of Medieval Latin* (Chicago, Scott, Foresman & Co., 1925) 304-305.

² Page 41, note 3.

³ Beeson, *ibid.*, 34-35.

MEÑSIS BISSEXTILIS

IN the illuminating discussion of the early Roman calendar contributed by Mr. H. J. Rose to *THE CLASSICAL JOURNAL* of November, 1944, there is one point which I think needs modification, namely, the statement on p. 71 (cf. also n. 16) that the *Terminalia* came "ante diem sextum kalendas Martias, or, as we call it, February 23."

The *Terminalia* came on February 23, one must agree on the basis of Ovid's *Fasti* and the *Fasti Maffeiiani* published by Dessau

(*Insc. Lat. Sel.* 8744) and was followed by the *Regifugium*. But February 23 is not A.D. VI *Kal. Mart.*; it is A.D. VII. The *Regifugium* is A.D. VI.

This leads to the question of how the intercalary day was set in leap-year in the reformed calendar of Julius Caesar. This extra day, called *bissextum*, was unquestionably, as the name implies, a duplicate of the regular A.D. VI and came between the *Terminalia* and the *Regifugium*, as stated by Censorinus

(quoted by Mr. Rose in n. 16), supported by Macrobius (I.14.6): *Iulius ergo Caesar . . . statuit ut quarto quoque anno sacerdotes . . . unum intercalarent diem, eo scilicet mense ac loco quo etiam apud veteres mensis intercalabatur, id est ante quinque ultimos Februarii mensis dies, idque 'bissexturn' censuit nominandum*. It was therefore a duplication of the 24th day of the month (not the 23rd) and preceded (not followed) the regular 24th.

One can understand how the savant and theorist Sosigenes, Caesar's expert, familiar with the Roman fashion of naming nearly every day of the month as such and such a day before one of the three divisional points, might feel it proper to look on an extra inserted day as coming ahead of one of the regular days; if it were decided, therefore, to put the intercalary day in the place traditionally assigned to the extra month *Mercedonius*, the new day might well be considered not a follower of the *Terminalia* (Feb. 23) but an anticipation of the *Regifugium* (Feb. 24). But I wonder whether all the practical men of

later centuries got the point and thus interpreted *bissexturn*. There is an inscription of 168 A.D. published in *C.I.L. VIII* (no. 6979; cf. Dessau no. 4919) which states that a temple was dedicated *V.K. Mart., qui dies post bis VI K. fuit*. The order of days in this instance, therefore, was as follows: A.D. VII (*Terminalia*), A.D. VI (*Regifugium*), *bissexturn*, A.D. V (the date of the dedication). In other words, the *bissexturn* did not precede the normal A.D. VI as specified by the scholars, but followed it. Perhaps if we had more data we might discover some other Romans inconsistent or confused on this point.

In any case, the *bissexturn* was not a repetition of the 23rd, which would have been called *bisseptimum*, but came (at least in the minds of the learned) after the 23rd only because it was an anticipatory duplicate of the 24th.

O. J. TODD

University of British Columbia

"Successful Writing"

(Continued from page 23)

point of view of Porter Sargent is unique. He believes that no English author has been favorably influenced by any Greek or Roman writer except Homer, and that his own style owes much to the "English writers of the time of the Bible and Shakespeare, and to translations of Greek classics of that period."

Some of the writers have studied foreign languages only slightly. Channing Pollock, whose formal education ended in the eighth grade, developed his writing ability by omnivorous reading. Marquis James regrets his meager training in foreign languages "on the ground of general enrichment of the mind and convenience when abroad."

The use of translations is recommended by Upton Sinclair, unless a student learns to read the classics quickly in the original. Waldo Frank, while admitting that translations are better than nothing, objects that "translation eliminates an entire dimension of a work, and most of its color and feeling."

The benefit to be derived from making one's own translation is pointed out by Stan-

ley Vestal. "No exercise beats translation in teaching the writer precision of use and choice of word."

Henri M. Peyre goes beyond the question of the advantages to be gained by a writer. "I believe such study (say of Latin and German, of Greek and French) is even more necessary for an American than it is for an Englishman or a Frenchman. I have great admiration for the native gifts of the American youth, but their ignorance of their own language, of grammar in general, is abysmal; and their role in the world of today and tomorrow makes it more indispensable than ever that they be prepared to understand and tolerate other nations in a spirit of enlightened relativism."

The writers in addition to those already named are Henry Seidel Canby, Joseph Wood Krutch, Burton Rascoe, Charles Beard, Ramón Sender, Reinhold Niebuhr, George Jean Nathan, Stanley Walker and Pitrim A. Sorokin.

GERTRUDE MALZ

Sweet Briar College

THE TEACHER'S SCRAPBOOK

A department for the discussion of classroom theory and practise, and the exchange of practical teaching ideas, conducted under the direction of the Committee of Educational Policy of the Classical Association of the Middle West and South. Teachers are urged to forward items of general interest based on their own experience to the Editorial Representative of the Committee, Mrs. Ruth F. Joedicke, Mary Institute, Clayton 5, Missouri.

COLLEGE LATIN CLUB PROGRAM

Normal, Illinois

KENNETH MILLER, program chairman for the College Latin Club, Illinois State Normal University at Normal, sent the following summary of their program for 1944-45 with the thought that it might prove helpful to other program chairmen. He also wrote the Caesar Quiz used for the March program (printed, in part, below).

- I. Impromptu Program—September:
 - Self-introductions by members.
 - Election of officers.
 - Reading of humorous poems by a member:¹ "The Roman of Old," "Malum Opus," "Felis," "Amantis Res Adversae," "Puer Ex Jersey."
 - Discussion of possible programs for year.
- II. Hallowe'en Program—October:
 - History of Pomona.
 - Scene from Plautus' "Haunted House"² in English, enacted by club members.
 - Reading by student of translation of Pliny's ghost story.³
 - Oracle of Delphi.⁴
- III. Education Week Program—November:
 - "The Universality of Roman Culture."
 - Introduction concerning Education Week.
 - "Star Spangled Banner" in Latin.
 - Latin in the Constitution and Preamble (talk by student).
 - Roman Influence in American Life and Literature (talk by student).
 - "America" in Latin.
 - Latin in Mottoes, Seals, Coins, etc. (talk by student).
 - The New Deal in Old Rome (talk by student).⁵
 - "America the Beautiful" in Latin.
- IV. Christmas Program—December:
 - Explanation of the Saturnalia by a student.
 - Playlet, "In Terra Pax," by Lillian B. Lawler.
 - Reading of Christmas story in Latin.
 - Songs in Latin: Jingle Bells—O Little Town of Bethlehem—Hark! the Herald Angels Sing—Deck the Halls—God Rest You Merry, Gentlemen—Adeste Fideles—Silent Night—Cantique Noel.
- V. Informal Program—February:⁶
 - Latin word games (card games of verbs and nouns).
 - Playing of Rota.
- VI. Caesar Program—March:
 - Julius Caesar by Shakespeare, Act III, Scene 2, enacted by students.
 - Quiz on Caesar.
- VII. Musical Program—April:
 - Dido and Aeneas by Henry Purcell (opera in English, on records).
- VIII. Banquet Program—May:
 - Speeches by guests and by club sponsor.
 - Toasts with fruit juice.
 - Magic Carpet to Rome with the game, "Complete Vestrum Vidulum." (This game is the Latin equivalent of the English game, "I'm going on a trip. I'll take ———." Each player renames all previous articles and adds a new one, all in Latin. A player is out of the game when he fails to name all previous articles.
 - Songs in Latin: America the Beautiful—O Where, O Where Has My Little Dog Gone?—Who's Afraid of the Big, Bad Wolf—Annie Laurie—My Bonnie Lies Over the Ocean—Gaudeamus Igitur—Star Spangled Banner—Twinkle, Twinkle, Little Star—Integer Vitae.
 - Speeches by graduating seniors imitating Cicero, Horace, and a parasite from Plautus.

CAESAR QUIZ

1. Please turn your "Ides" this way. What famous Roman does this recall to you? (Caesar) Thank you. Our program tonight is concerned with the great Caesar.
2. What was Caesar's full name, and how is it spelled? (Gaius Julius Caesar)
3. What famous writing by Caesar did you read in high school? Please give the full Latin name. (*Commentarii de Bello Gallico* or *Commentarii Belli Gallici*)
4. For what principal purpose did Caesar write his *Commentaries on the Gallic War*? (Propaganda)
5. What other book made Caesar famous? (*Bellum Civile* or *De Bello Civili*)
6. What three rivers, all beginning with the letter R, did Caesar cross in the course of his military career? (Rubicon, Rhine, Rhone)
7. Into the lands of what three peoples was ancient Gaul divided? (Belgians, Aquitanians, Celts or Gauls)
8. Name Caesar's three wives. (Cornelia, Pompeia, Calpurnia)
9. What three events were supposed to warn Caesar of his coming assassination? (Calpurnia's dream, warning of the soothsayer, thunder in the sky)
10. What noteworthy thing did Caesar do 2,002 years ago this year? (He invaded Britain.)
11. How many books are there in the *Gallic War*? (Seven or eight)
12. Caesar had his ———, another term for intestinal fortitude, a pun. (Gall—Gaul)
13. Who, according to Shakespeare, said, "Et tu, Brute?" (Caesar)
14. Who, in Shakespeare's *Julius Caesar*, said, "Friends Romans, countrymen, I come to bury Caesar, not to praise him"? (Mark Antony)
15. Please quote the first few words of Caesar's *Commentarii de Bello Gallico*. ("Gallia est omnis divisa in partes tres . . .")
16. In what year did Caesar fight his first war in Gaul, the war against the Helvetians? (58 B.C.)

NOTES

¹ From Paxson, Susan, *A Handbook for Latin Clubs*; D. C. Heath and Company New York (1916).

² Act II Scene 1, from Millett, F. B., *The Play's the Thing*; D. Appleton-Century Company, New York (1936).

³ Melmoth, William, tr. *The Harvard Classics*, Vol. IX: P. F. Collier and Son, New York (1909). Letter No. 83, p. 326.

⁴ American Classical League Service Bureau, item number 356.

⁵ Based on Haskell, Henry J., *The New Deal in Old Rome*; A. A. Knopf, New York (1939).

⁶ Because of the final examination period no meeting was scheduled for January.

ANOTHER QUIZ PROGRAM

LEONE McDERMOTT, South Division High School, Milwaukee, Wisconsin, shares with us this script for a Quiz Program which she herself composed, after the style of the Sunday radio Quiz Kids' program, and presented with extraordinary success. The boy chosen for Quiz Master was one who could be depended upon to keep the subject matter "strictly *inter nos*," as Miss McDermott wrote, while the six pupils chosen as "Quiz Kids" represented each of her classes, from freshmen to seniors, and all had made freshman honors. "Each of the Quiz Kids answered as carefully as if he were one of the originals. The members of the Club were all eyes and ears."

QUIZ MASTER:

The program will open with the singing of "School Days."

Scholae, scholae
Dies pretiosi
Legere, scribere, putare,
Docta ad sonitum ferulae
Eras regin(a) in calico,
Eram puer nudus pedes,
Scribebas in slate,—
"Te amo sic,"
Cum nos eramus duo kids.

We will now take the roll: ("Quiz Kids" give names and tell which Latin class they represent.) The questions are unrehearsed; the contestants will hear them for the first time when I read them: Please raise your hand when you wish to answer. The judges are (two students are named as judges). Each Quiz Kid will receive a (suitable prize) regardless of the score he makes.

I. Repeat in Latin the following quotations from Roman history, state under what circumstances were they spoken, and by whom.

a. I came, I saw, I conquered.

- b. The die is cast.
 - c. These are my jewels.
 - d. Carthage ought to be destroyed.
- II. Identify the following mottoes:
1. Iustitia omnibus.
 2. Semper paratus.
 3. Sic semper tyrannis.
 4. Sit lux.
 5. Semper fidelis.
 6. Dux femina facti.
- III. Translate into Latin orally:
Thank God, there is no longer war in the land. Soldiers and sailors are returning home or have returned. Some, however, will never return because they were killed by the enemy. "Wars, awful wars." "Wars hated by mothers."
- IV. (Derivatives) Pronounce and spell the words signifying:
1. Driven out of one's native country.
 2. War-waging.
 3. To clean out, as of a novel that has to have some questionable passages removed before a movie can be made.
 4. After burial, pertaining to an award, or an autobiography.
 5. Destroy, as of a part of a manuscript that is being revised.
 6. To reward, simply from a sense of gratitude.
 7. Skill, with reference to the use of the hands.
 8. Easy, with reference to ability to write.
 9. Few, or a scarcity, as of day laborers.
 10. The dead body of a human being or of an animal.
- V. The following characters from mythology are one of a famous pair. Name the other character and tell the story briefly:
1. Orpheus
 2. Pyramus
 3. Castor
 4. Jason
 5. Cupid
 6. Bellerophon

VI. Comprehension: (aural)

Listen to the story that I am about to read. Answer the questions in English. (Quiz Master reads a simple narrative passage in Latin, chosen from the elementary text used in the school. Questions are then asked in English, based on the story.)

This ends the quiz. The judges will now figure the score.

LEONE McDERMOTT

South Division High School
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HINT OF THE MONTH

INNOCENT merriment is a healthy aid to teaching, provided it arises out of the general context of the material at hand.

One teacher writes us that in the final stages of learning the declensions, she writes the compound word "Coca-Cola" on the board and invites a volunteer to treat it as a double first declension Latin noun—on condition that it be recited aloud as rapidly as possible. It requires labial and lingual dexterity of a high order to go through "Cocae-Colae, Cocarum-Colarum, Cocis-Colis, etc.," without a fumble.

"Coca-Cola" may be followed by Walla-Walla (Wash., naturally), and/or "Boola-Boola."

For the second declension, "Hocus-pocus" is a good tongue-twister.

Our correspondent assures us that students who can do "Coca-Cola" can handle "bona femina" in a breeze. Try repeating it yourself.

AN ANNOUNCEMENT

After five years of distinguished service and hard work—no one but another editor knows how hard—Dr. Grace L. Beede relinquishes the task of editing classroom material for THE CLASSICAL JOURNAL with this issue. We wish we could confidently say that Miss Beede, as the phrase goes "will now enjoy a well-deserved rest." However, knowing Miss Beede and her distinguished record of service to CJ and the Classical Association of the Middle West and South, we have our doubts about this; her services, we suspect, will be needed, and freely given, in the future.

We are now attempting to integrate the editing of classroom material with the work of the Committee on Educational Policy. Accordingly, a member of that committee, (Mrs.) Ruth F. Joedicke of Mary Institute, Clayton, Missouri, has consented to act both as editor and liaison officer. Mrs. Joedicke brings to her new task a lively interest in the JOURNAL's vital function of providing aid and inspiration for classroom teaching. As always, the JOURNAL needs contributions from its teacher-readers, and we ask for Mrs. Joedicke the support and cooperation that has been so freely extended to Miss Beede in the past.—Ed.

CURRENT EVENTS

CORNELL COLLEGE CLASSICAL CONFERENCE

MT. VERNON, IOWA

IN a crowded curriculum, with constantly growing pressure for the addition of new materials, only the most worthy subjects can successfully claim a place. What are worthy subjects? Those, perhaps, which contribute most to human happiness. During this generation, few people in the country have suffered because of a deficiency in scientific knowledge, a shortage in technological skill, or a lack of mathematical knowledge. Our suffering has been because of wars, depressions, and social and industrial maladjustments. Human relations in all of their aspects need repair. The school's best opportunity for helping to eliminate humanity's aches and pains lies in doing a better job in teaching those things which will improve human relations. Language, as a key to the humanities, falls in this group."

These were the concluding remarks of an address by W. H. McFarland of the Iowa Department of Public Instruction in a panel discussion on *Language and General Education* at the Cornell College Classical Conference, March 30, 1946. Mr. McFarland is also editor of the Revision of the Secondary School Curriculum program which is being conducted at the present time in Iowa. The Cornell Classical Conference was under the general direction of Professor Mark E. Hutchinson.

Dean J. B. MacGregor of Cornell College, also a member of the panel, pointed out that administrative officers are not the only policy makers for educational institutions and that often they do not and should not have as much weight in determining educational policies as do the teachers. However, unfortunately many teachers do not seem to be interested in the total picture, but rather are only interested in their own departments. Dean MacGregor stated that most adminis-

trators are sincerely interested in the improvement of the means of instruction and in better means of evaluation.

Another member of the panel, Dr. Grace Cochran of the Romance Languages Department of the State University of Iowa called attention to a recent issue of *Books Abroad* [see the précis by Gertrude Malz on p. 23 of this issue—Ed.] which listed statements of educators and others who stressed the important place of Latin in general education. Miss Cochran believed that the student should go from the easy to the more difficult language and therefore recommends that he should tackle a modern language before he tackles Latin. (Other speakers felt that this was a debatable suggestion and that more objective evidence is needed on the point.) Dr. Cochran also maintained that our educational leaders should more widely recognize the importance of foreign languages in general education. Perhaps in many cases the educators who have been exposed to a pragmatic philosophy of education have a blind spot in this area. Miss Cochran feels that the cultural rather than the disciplinary aims are the important ones in foreign language study.

Clyde Tull, Professor of English at Cornell College, claimed that even after the appearance of the *Harvard Report* he did not know just what general education was. He said that he praised every hour he had taken in Latin under the late Edwin Post of DePauw University. As to the help Latin gave him in reading modern languages, Professor Tull said: "I was in France when *Figaro* was a very popular newspaper. I came pretty close to reading that French newspaper even though I had had no French, thanks to Latin. In Italy with my French and Latin I could almost read the Italian newspapers. When I was in Mexico I found that I could make out

what was happening in Mexico City with my Latin and French."

Professor J. B. Culbertson of Cornell College, as a specialist in Chemistry, argued most effectively for the value of Latin and Greek for a scientist, and stated that students of science need some fundamental training in language and composition, which in his opinion, is best brought about by the study of Latin and Greek. He stressed the fact that scientific terminology is largely Latin and Greek. To quote him: "The atomic bomb has at least given to the student a better understanding of the meaning of many terms. *Atom*, *electron*, and *proton* are all Greek. Names for the rare gases come from Latin and Greek words. *Argon* is from the Greek word meaning lazy. *Helium* means sun and *neon* means new. Many compounds have names which indicate the general composition of the material. We recognize the origin of such words as *pentane*, *oxane*, *hexane*, etc., for they indicate the number of carbon atoms. We also use the Greek alphabet in chemistry—*Alpha*, *Beta*, or *Gamma* positions. I really do believe that science students should have a course beyond freshman English to give them help in expressing themselves and in understanding scientific terms."

A group of Latin teachers gave eloquent and convincing arguments for the desirability of giving the study of foreign languages a prominent place in general education. Professor W. C. Korfmacher of St. Louis University stressed the importance of Latin as a tool leading to world-mindedness. As he said: "We are being assured from all sides that in America we need a broad-mindedness and a world-mindedness which we have never had. Latin, I believe, will make this possible. Many students do not have an opportunity to travel, but the study of a foreign language takes away the provincialism which we all have. We need to be reassured and reformed that we are indebted to all the ages, and that we are the heirs of the ages. Therefore, in a scheme of general education, the classical languages, or either one of them, may claim an important place among the tools available

to the educator in his effort to enrich and enlarge the student's outlook. Horizontally, they carry the student to distant lands and distant peoples of our own age. Vertically, they convey him back across the tracts of time to remote ages where many of the seeds of our western culture were sown."

Miss A. B. Burkhardt of the Lyons (Ill.) Township High School claimed that language and life are so close together that it is impossible to speak of one without bringing in the other. She pointed out that there is no better practice in reading and writing English than translation, since in order to express the ideas correctly, thoughtful judgment must be used. (Miss Burkhardt was speaking of translation as it should be, and not of the "translation English" which some teachers tolerate in their Latin classes.)

Miss Margaret Scarseth of Sycamore (Ill.) suggested that we need a better planned two-year course in Latin in our high schools, and expressed the hope that some text-book writer work on this project. She also cited the recommendation of the *Harvard Report* that Latin might be given in place of English in the seventh and eighth grades. Miss Margaret Eddy of the Warren Harding Junior High School, Des Moines, stated that she was encouraged by the way in which Iowa was facing curriculum revision in the high schools. As she said, modern education runs the risk of achieving vitality without pattern. She felt that foreign languages had a definite contribution to make to general education.

Miss Helen Cory of the Lake Forest (Ill.) High School said: "English is also taught in the Latin class. If you can teach Latin and avoid teaching English, you are a better man or woman than I am. It is lots of fun to come to a convention, talk shop and tell each other how good we are. It is high time that we let others know what is going on in the Latin classroom. I contend that any language that is responsible for so many words used in the living languages is not a dead language. It may not be living, but it is vital."

Professor Gerald Else of the University of Iowa, in summing up the panel and discuss-

sion, pointed out that there was general agreement that *language* has the two main functions of: FIRST, *Communication*; SECOND, *A Road to Culture*. He also stressed the point that all the speakers in the panel, from the point of view of not only teacher of foreign languages but also of the teacher of other subjects and the administrator and educator, were convinced of the great importance of foreign languages for the educated man. The very great need for all Latin and Greek teachers to be aware of what is going on in the colleges and high schools and to share in the construction and revision of the curriculum was emphasized by Dr. Else.

"Personally," writes Professor Hutchinson, in commenting on this discussion in a letter to *THE CLASSICAL JOURNAL*, "I feel that a general education or, if you prefer, liberal education, is due to every citizen of this country. The teachers of Latin and Greek both in high school and college have a valuable contribution to make to general education. This contribution, however, must not be taken for granted, but a definite effort must be made to bring it about in as an efficient manner as possible. I hope that, in its small way, this Conference on Language and General Education at Cornell College helped to clarify in the minds of those who were present the great importance, actual and potential, of the study of foreign languages in post-war American education."

The conference was well-attended, with teachers present from Iowa, Illinois, Wisconsin, Minnesota, Missouri, and Montana. Dr. Kevin Guinagh of Eastern Illinois State Teachers College, Charleston, Illinois, gave an address Friday evening on the theme "The Religious Convictions of Cicero," and selected scenes from Plautus' *Miles Gloriosus* were presented by the students of the Dramatic Art Department of Cornell College.

Other papers presented at the conference were:

"Nightfall in the Greek Lyric Poets," W. C. Korfmacher, St. Louis University; "The Autobiography of Horace in Verse," C. C. Mierow, Carleton, College; "The Chain of the Humanities," Gerald Else, State University of Iowa; "Law in Ancient Egypt and Athens," A. P. Dorjahn, Northwestern University; "To the Jewish God Through Greek Prayers," Norman Johnson, Knox College; "Foreign Elements in English," E. E. Stringfellow, Drake University; "Vergil and His Art of Literary Appreciation," E. L. Highbarger, Northwestern University; "Confessions of A Student and Teacher of Languages," W. P. Clark, Montana State University; "What Does the Study of Greek Have to Offer for Other Areas of the Curriculum," Harry S. B. Johnson, Augustana College; "Visual Aids and Language Teaching," B. H. Narveson, St. Olaf College; "Importance of Language Study for Educational Discipline," Hetty Kemble, Muscatine High School; "Notes from Roosevelt High," Mrs. Edna Miller, Roosevelt High School, Chicago; "Language Study and General Education," Donald A. MacKenzie, Coe College; "Teaching Latin in This Atomic Age," Edith A. Bach, Clinton, Iowa, High School; "Resource Units in Teaching Latin," Ortha Wilner, Milwaukee State Teachers College.

A general meeting was held on Saturday morning over which Professor Oscar Nybakken of the State University of Iowa presided. At the close of the general session two sectional meetings were held simultaneously. One was on the topic *Our Linguistic and Literary Heritage* with Professor C. C. Mierow of Carleton College presiding; the other discussed *The Teaching of Foreign Languages: Past, Present, and Future*, and was presided over by Professor Dorrance White of the State University of Iowa. At 1:15 in the afternoon a brief general meeting was held preceding the panel over which professor J. M. Bridgman of Grinnell College presided.

In our November issue:

"THE ANATOMY OF ATHENIAN SEA-POWER

by John F. Charles

FOREIGN LANGUAGE CONFERENCE NORTHWESTERN (LA.) STATE COLLEGE

"MORE THAN ever before America is feeling the need for a knowledge of foreign languages: our young men and young women are returning from the armed forces with a consciousness of the practical value of the ability to use a foreign language; international politics, economics, and goodwill demand competence in foreign languages; and an increasing humane interest in both past and contemporary cultures is crying for the key of foreign languages."

With these words President Joe Farrar of Northwestern State College in his invitation on the program hit the keynote of the first postwar foreign language conference in the South, which, with the theme "The Renaissance of Foreign Language Study," was attended by more than 125 registrants (representing nine languages) from nine states. Professor B. L. Ullman (classical languages), University of North Carolina, and Professor James B. Tharp (modern languages), Ohio State University, were the lecturers, and papers were presented by scholars and teachers from five states. Professor Jonah W. D. Skiles, Northwestern State College, was the director.

The alertness of foreign language teachers to the needs emphasized by President Farrar is evinced by a selection of titles from the forty-four papers offered: "What are the Humanities?" "Foreign Languages, A Key to World Peace," "Laboratory Sections in Foreign Languages," "God Speaks only English?" "The Place of Foreign Languages in the Modern High School" (administrator's panel), "The Place of Language in General Education," "Adaptations of the Latin Curriculum to Present-Day Education," "Fluid Drive for Foreign Languages," "Observations on Foreign Language Classes for Adults," "The Influence of the A.S.T.P. on Modern Language Instruction," and "English as a Foreign Language for Aliens."

Some quotable quotes from the papers follow:

CLASSICAL ASSOCIATION OF NEW ENGLAND

SUMMER SCHOLARSHIP AT ATHENS

In 1947 there will be available to school-teachers in RHODE ISLAND who are members of the Classical Association of New England a scholarship of the value of \$500 for use at the summer session of the American School of Classical Studies at Athens. This unusual opportunity for foreign travel and study is afforded by the generosity of a group of Rhode Island citizens of Greek descent, who plan to provide the scholarship annually.

The Rhode Island scholarship is to be awarded in the spring of 1947 under the direction of the Classical Association of New England. More detailed information may be obtained from Professor C. A. Robinson, Jr., Brown University, or from the secretary of the Association, Professor J. W. Spaeth, Jr., Wesleyan University, Middletown, Conn.

Professor Robinson will also be glad to hear from members who are willing to assist in instituting similar scholarships in the other New England states.

"The linguist is worth potentially as many men as he knows languages."

"A key to understanding and tolerance among nations is foreign language study."

"The reconversion of curricula must include an appreciation of foreign civilizations."

"Because of the benefits of foreign languages a permanent place in the curriculum is insured."

"If we are agreed that we must live as one global community, what better foundation can we lay for better understanding of our world neighbors than by study of their language?"

"We cannot live alone and like it, either in time or place. Those who would ignore the past, who would begin the study of history

with World War II, are temporal isolationists."

"Liberal education develops the student, changes his outlook, makes a different person of him, even if he does not remember his Latin or his history."

"To deny discipline is to deny education."

"Returning to the Founding Fathers, as is so often urged, means returning to the Latin and Greek classics, from which they draw much of their inspiration."

"We have today an alphabet devised by the Semites, equipped with vowels by the Greeks, simplified and spread and transmitted to us by the Romans. This Roman alphabet, constantly spreading, is a symbol of international unity, a proof that nations can agree."

"Since John Paul Jones, in . . . 1775, admonished the Naval Committee of Congress that an officer should be not only a 'capable mariner' but also a 'gentleman of liberal education' and 'should also be versed in French and Spanish,' the United States Navy has recognized the importance of foreign-language study."

"The adult is slower (in foreign languages) in one respect only: in developing a reading ability."

"Can Johnnie be made to love Latin? He can, provided that the teacher knows not only Latin but also Johnnie."

"With an increasing number of alien students in our institutions, a special English course is necessary for them."

"As the nation strives to achieve more perfect democracy, the foreign languages, along with all other divisions of the school curriculum, must find valid contributions to the social outlook, to the esthetic-intellectual outlook, as well as to the practical outlook of American citizenry."

"We should combat the distinction and verbal connotations of 'tool' and 'cultural' [in foreign language study]."

"We want a multitude of *appreciators*,

many *amateurs*, and a few *artist performers*."

"[Language] is at once a tool, a procedure, a content, and a standard."

"The objectives [of the foreign language work in the A.S.T.P.] are not new, merely rearranged."

"[A] strenuous long-time training program [is] needed for adequate competency to teach a language *as* language rather than as mere social background or cultural correlation."

"International understanding is a two-way process: no one language is comprehensive or rich enough to contain all the delicate concepts of the human mind and soul."

"If speaking becomes the primary objective, grade placement of language studies will be extended downward."

"Through foreign language studies the secondary school has an unparalleled opportunity to make international understanding a dominant emphasis in its teaching."

"The impetus of the A.S.T.P. is revealed chiefly in four main tendencies: a revived interest in foreign language study, . . . a new approach to the oral-aural method, more concentration and acceleration, and a shift of objectives to include the spoken language."

"By speaking foreign languages, by seeing from another's point of view, the linguist is better able to understand and appreciate his [foreign] neighbor."

"A general Romance-languages course on a Latin foundation is both desirable and feasible."

"The Classical Department must . . . take care of the small group of traditional courses and at the same time make it possible for all students to get the ideals of the ancients through the medium of translation by courses in Classical Civilization, Classics in Translation, etc."

President Farrar has authorized the announcement that Northwestern State College will again sponsor the Conference in the spring of 1947.

—Loci Classici

"Stulti timent fortunam, sapientes ferunt."

PUBLILIUS SYRUS

CLASSICAL ASSOCIATION OF THE PACIFIC STATES

CENTRAL SECTION

CAPS (Central Section) held its spring (and annual) meeting on Saturday, April 27th, at Sacramento, California, in the commodious quarters provided by the Stanford Junior High School. Arrangements for the place of meeting, for the reception of guests, and for the delightful luncheon served by Mrs. Peterson, school director of household economics, had been most thoughtfully worked out by the local committee, Miss Seitz, Miss Dahringer, and Mr. E. Y. Lindsay. No account of the gathering would be complete that overlooked the ballet in the manner of a Greek chorus put on by fifteen of the girls of the Sacramento Senior High School, the pleasing rendition of Schubert's "Ave Maria" by two tuneful youngsters on whose lips the Latin words sounded sweet indeed, and Mr. Lindsay's address of welcome delivered in the most idiomatic Latin with a good infusion of Attic salt.

Mrs. Rena S. Hjul, president of the Central Section for 1945-46, handled the business meeting most efficiently and graciously. Among its proceedings was included a memorial resolution in honor of Mrs. Mildred Morse Gardner, a valued member of genuine scholarship and great personal charm who passed away at Berkeley, January 29th last; she had been a former fellow of the American School at Rome and head of the classics department at Rock Hill College, S. C. Miss Claire Thursby of Berkeley was unanimously named president for 1946-47 and Professor W. H. Alexander was continued in office as secretary-treasurer for the same term. As this was the thirtieth anniversary of the founding

of the Classical Association of the Pacific States, Prof. Alexander took the occasion to read an historical note dealing with the officers and the programs of the first five years of the life of the Association. This evocation of the past was very moving to many of those present.

The principal event of the day was a paper by the honored guest, Professor M. L. W. Laistner, John Stambaugh professor of history in Cornell University and Jane K. Sather professor of classical literature in the University of California for 1945-46, on "The Revival of the Study of the Pagan Latin Authors in the Carolingian Age." The lecturer demonstrated most interestingly and with some detail how under the influence of genuine scholars this age found its way back through a great mass of extraneous material to the leading authors of classical Latinity, and described the manner in which they exchanged manuscripts among themselves, despite the risks of transportation, to remedy gaps whole or partial in their several libraries. Many of the points made were specifically related to the life and work of Servatus Lupus, the learned abbot of Ferrières (805-862). The audience greatly appreciated Dr. Laistner's clear demonstration of the vitality of Latin studies no matter how black the surrounding darkness.

It was informally agreed to meet in the autumn at Stanford University. Mrs. Hjul declared the session adjourned at 3:45.

● Reported by W. H. Alexander, Secretary-Treasurer, Central Section, Classical Association of the Pacific States.

NORTH MISSISSIPPI CLASSICAL CONFERENCE

THE ANNUAL meeting of the North Mississippi Classical Conference was held at the University of Mississippi in the Graduate Building auditorium on Saturday, April 6, 1946. Miss Delores Fuller of New Albany, president of the organization, presided. The

chief speaker of the morning was Mr. R. W. Griffith, Assistant State Superintendent of Education, who talked on "The Classics in our Educational Program." Dramatic entertainments were put on by several of the high schools: Columbus presented a "History

of Rome" with sound effects, Corinth a short play entitled "A Day without Latin," Okolona an original "Dr. I. Q. Programme" with questions based on Classical subjects. New Albany offered an original entertainment entitled "The Muses Entertain," Houston a dramatic dialogue, "The School Boy's Dream." Following a luncheon in the university cafeteria a meeting of the students assembled in the Graduate Auditorium under the direction of Miss Elizabeth Conn while the teachers present had a separate meeting in the Reception Room. The following officers were elected for the coming year: President, Mrs. A. P. Miller of Columbus, Vice-Presi-

dent, Miss Zaina Glass of Okolona, Secretary-Treasurer, Miss Evelyn Way of the University.

The North Mississippi Classical Conference, organized some years ago by Dr. A. L. Bondurant, is made up of Latin students and teachers in colleges and high schools in the northern portion of Mississippi. During the war the meetings were discontinued. The conference on April 6 was attended by representatives from Columbus, Okolona, Houston, Corinth, New Albany and Oxford. About one hundred students and teachers were in attendance.

GREEK DRAMA IN SYRACUSE

THE FOLLOWING communication was forwarded to the editors by the Administrative Secretary of the American Council of Learned Societies, and is printed here in part.—Ed.

As you are certainly aware, our Institute is the promoter of the classical plays in the Greek Theatre of Syracuse, renowned throughout the whole world for their originality and for the high artistic accuracy which they bring into the presentation of the open air theatre.

Because it is now the intention of this Institute to resume its cultural and artistic activity in order to contribute—by every means which will emphasize to the world the importance of the language of art—to the better education of the esthetic taste of the generation which has been convulsed by the war, we have decided to turn to the most important American institutions which concern themselves with the theatre and particularly with the ancient theatre, to take up again those cultural relations which were a characteristic of the past activity of the Institute and which we intend fully to resume.

The Institute, while on the one hand it is developing and preparing the plans for producing in the Spring of 1947 plays in the Greek theatre at Syracuse, intends to develop a cultural program of varied character. We are indeed resuming the publication of

the review *Dioniso*, which we should like to exchange for your publications, and at the same time we have the intention to initiate a vast and extensive bibliography relative to the ancient theatre, and to that end we need your collaboration in acquainting us with works written in America respecting the specific sector of the classical theatre.

We have also the intention to promote exchange between your scholars in the field and ours by a series of conferences and meetings to be held here in Syracuse and near your headquarters so as to contribute in the best way to the reciprocal knowledge of the progress made in the field of criticism and aesthetics of the classical theatre.

As the first form of activity we propose a series of conferences on our Institute and on the activities which it intends to develop in the matter of the presentation of classical plays which our representatives may be able to hold in the principal American cities in such a way as to draw to "la sagra ellenica" which will take place in Syracuse in the Spring of 1947 the largest number of ancient theatre fans possible in this monumental temple of Hellenic art.

IL COMMISSARIO STRAORDINARIO
MARIO TOMMASO GARGALLO

Istituto Nazionale del Dramma Antico
Siracusa, Sicily, Italy

BOOK REVIEWS

IN THE WORLD OF THE ROMANS

A NEW HIGH SCHOOL TEXT

PLACE, PERLEY OAKLAND, *In the World of the Romans* (Third and Fourth Year Latin): New York, American Book Company (1945). Pp. xii+471; illustrated. \$2.48.

THIS is a compact text of 472 pages designed for third- and fourth-year Latin. It aims to interpret the political and social aspects of the last century of the Republic and the beginning of the Empire by means of a panoramic view of its literary masterpieces. The forty-page "Historical Introduction," through its emphasis on modern parallels, paves the way for an understanding of the Ciceronian period. PART ONE consists of outlines and excerpts from the four *Catilines*, the *Manilian Law* and the *Archias*, interspersed with translated passages and with some quotations from Sallust's *Bellum Catilinae*. There are, in addition, brief selections adapted from Cicero's *Essays*.

PART TWO offers adaptations from Livy, Tacitus, Pliny and Petronius; and PART THREE, selections from Lucretius, Catullus, Vergil, Horace, Tibullus, Propertius, Ovid, Seneca and Martial.

As a survey course for those students who cannot take more than three years of Latin, this book is excellent. It contains also the tools that are essential to a good text: suggested readings; Latin vocabularies of ten words each found on every page or two, plus a classified vocabulary of third-year words in the Appendix; inflections and syntax; sentence work, brief but excellently constructed; and admirable notes, which are rich in literary references and quotations.

But as a text for both third and fourth year, the book is entirely inadequate in content. PART THREE, intended for fourth year, contains only 84 pages. Nearly all selections to be translated are double spaced. Many of the poems are accompanied by translations,

generally with the same metrical arrangement as the original. The twenty pages allotted to Vergil consist of fragments totaling only 221 lines; and although eighteen pages are devoted to Ovid, not one of the tales from the *Metamorphoses* is given in full (e.g. twenty-two lines from the lovely "Philemon and Baucis" and twenty from "Pyramus and Thisbe").

In the reaction against the Latin course made up of Caesar, Cicero, and Vergil (plus Ovid) there is danger of the pendulum swinging to the other extreme. I have found that students soon weary of a steady diet of "tossed salad" and, when offered a choice, favor material that has more continuity and completeness. The average fourth-year Latin student can translate in a year's time three of four books of the *Aeneid* plus a fair sampling of Ovid, Catullus, and Horace, and perhaps a taste of the minor poets.

Whatever the shortcomings of Mr. Place's text in regard to amount of material, it is worthy of careful examination by any teacher of third-year Latin because of the intrinsic interest of the matter presented and the thorough scholarship evidenced in its preparation.

I noticed but one typographical error. In the Appendix the section entitled "The Evolution of the Roman Republic," p. 311, has "meeing" for "meeting."

The English translations of Cicero's *Orationes* often seem stilted (e.g. "while the daylight was beginning," p. 65; "you think you must set it [the dagger] in the body," p. 55), and do not compare with the fine renderings of the others. Especially noteworthy for beauty of phraseology are the passages from Livy, pp. 121 and 123-4.

BESSIE S. RATHBUN

Omaha, Nebraska

THE EARLY ACADEMY

CHERNISS, HAROLD, *The Riddle of the Early Academy*: Berkeley and Los Angeles, University of California Press (1945). Pp. 103. \$1.50.

THE BOOK comprises three brilliant lectures delivered at Berkeley. It is full of content out of all proportion to its size, so that further condensation by a reviewer is difficult. Aristoxenus makes the earliest reference to a public lecture on the Good by Plato. From his forty years of teaching in the Academy, this is the only lecture mentioned. Yet, in the most works on Plato, "the singular becomes an unexplained plural within the paragraph, the lecture a whole series of lectures, and before the section has been finished we are told that Plato gave 'regular lectures,' 'systematic and continuous expositions in lecture form on some of the most important points in his doctrine'" (p. 2; cf. p. 10).

Confusion is produced when Aristotle ascribes to Plato doctrines not found in the dialogues: mathematical as intermediate between sensibles and the ideas, the elements of ideas as elements of all things and the cause of good and evil, etc. Two ways of resolving the contradiction between the evidence of the dialogues and Aristotle's interpretations are: with Shorey, to dismiss Aristotle as undependable; with Burnet and Taylor and others, "by denying that Plato's writings can be admitted as evidence for his ultimate convictions on the most important questions" (p. 9).

The recourse of the latter scholars is to the Seventh Epistle (regarded by Cherniss as spurious), and to 'unwritten opinions,' supposedly accessible to Aristotle and taking precedence over the dialogues. But the unwritten opinions seem to consist solely of this one reputed lecture, oddly enough, though representing Plato's true esoteric doctrine in contrast to the dialogues meant for the public, addressed to a popular audience. Also, Aristotle's interpretations of Plato, however misleading, are by him assigned to specific dialogues, with references to oral

teaching sporadic and incidental. But these scholars take Aristotle's testimony only when it helps their thesis, not as a whole (pp. 21 f., 28).

Aristotle himself is inconsistent in that he in one place ascribes the intermediacy of the mathematical to Plato, and in another cites particular dialogues which do not contain this view as setting for the theory of ideas. The source of these alleged Platonic views is not, then, the supposed unwritten opinions, but Aristotle's misinterpretation through imposing his own beliefs on Plato (pp. 44, 51). "Aristotle . . . cannot be refuted by an author's words because he is sure that the author was unable to say what he really thought" (p. 30).

The second lecture is too detailed and technical to allow synopsis. Speusippus and Xenocrates held metaphysical theories differing from Aristotle's and from the idea-number concept which Aristotle ascribed to Plato (p. 32). "The only Platonic doctrine of ideas known either to Speusippus or Xenocrates . . . was just the doctrine of the dialogues" (p. 47). To Plato, there were ideas of numbers, as of other things, differing as to position in the series of numbers; but the numbers themselves were to him what they were to mathematicians.

The third lecture would be the most interesting and readily intelligible to the general classicist. We ask ourselves how Plato's close associates and successors could differ so sharply as to what Plato meant by his central doctrine of the ideas. This is hard to explain if we wrongly assume that Plato gave a series of formal lectures and was subject to questioning as to his meaning. "Plato's own associates or pupils could not cite any oral statement of his to settle the question." They were dependent, as are we, on the dialogues (p. 75). We must put aside varying modern meanings of the word "academy." "The Academy was not a school in which an *orthodox*¹ metaphysical doctrine was taught, or an association the members of which were

expected to subscribe to the theory of ideas" (p. 81). (One may contrast the orthodoxy expected and followed in the school of Epicurus.) Plato chose, in Speusippus, a successor who rejected the great theory. Plato encouraged, and made suggestions to, various investigators; but they thought and worked independently. There was no set curriculum, though mathematics had a special standing. According to age distinctions in the *Republic*, Plato would have regarded young pupils as

intellectually too immature to digest glib lectures on the ideas. Such he did not actually deliver. Eventually the dialogues could be read.

This book is lucid, sane, courageous, cogent—relieved at times by tasteful humor; it arrives somewhere.

CLYDE MURLEY

Northwestern University

¹ Italics here and elsewhere are mine—C.M.

MEDITATIONS OF AN EMPEROR

FARQUHARSON, A. S. L., *The Meditations of the Emperor Marcus Antoninus*: Oxford, Clarendon Press (1944). Vol. I, Text, Translation and English Commentary with summary. Pp. lxxxiii+431. Vol. II, Greek Commentary, Greek Index, General Index, Indices of Proper Names and Testimonia. Pp. 503. \$12.50.

THIS WORK was practically ready for publication when the author died in 1942; and was seen through the press by Major John Sparrow, who wrote a brief preface, and Mr. David Rees. The Introduction is on "Marcus Aurelius as a Man of Letters." But much of the space here is given to a description of the *editio princeps* of 1559 and a description and evaluation of the manuscripts, with an account of the text tradition, editions, and translations. Farquharson has constituted his own eclectic text, and included some previously unprinted emendations. Other things being equal, he prefers P (represented by the *editio princeps*), the more since A deteriorates as one proceeds in the text. He is not impressed with efforts which have been made, on the assumption that the present somewhat casual arrangement of miscellaneous material derives from excerpts of a more orderly original, to reconstitute that supposed original.

The author spent many years on this work; but, despite his high competence as evidenced throughout, displays in expressing his opinions a modesty like that of Marcus himself. It is the reviewer's judgment that the trans-

lation is not notably felicitous or always lucid, and that the notes and occasional alternative renderings there included (as V 5, p. 76, l. 13) are decidedly superior to the translation proper.

Παύται 1.16.2 is translated "prohibition"; but in 2.7 is intransitive and so translated. Perhaps "ceased the practice" in 1.16.2. Occasionally details beyond the Greek are inserted: "blind atoms" (4.2), "rustic industries" (6.3). Is "set up your rest in this" clear for "acquiesce in this"? (4.31). Marcus would be far from saying, "to obey reason is no great matter," (5.9). Philosophy is not a task-master, but relief from pain. "By no means (οὐδέν being adverbial) will you put on a show of submission to reason," but welcome it. How can F. think that (the earth) "which bears my footstep" etc. is "not paralleled in classical literature," (note on 5.4) when we have Martial's lovely epigram on Erotion, "She was not heavy on thee"—to say nothing of passages in which mother earth is represented as suffering from the plow? Delete "not" in the first line of 7.20. In 9.29 αἰρία would seem to be "the power behind everything" rather than "the matter of the Whole." In the same section, considering the context, might it not be, "Just because they were tragic actors, no one has condemned me (not, to imitate them, but) to play a part" (μυησθαι)? "We have piped unto you, and ye have not danced." For "unnoticed, not concealed" (10.9), I should prefer "unobtrusive, yet not secre-

tive." Is it the babe or the man who eats in 10.26? I suggest "dogmatism" for "opposition" in the one reference to the Christians (11.3). The idea of self-harmony is referred by F. to the Stoics (98, top of p. 683 in the notes); but there is Plato, *Gorgias*, 482c. Must Aristotle be the source, top of p. 803? Plato, *Theaet.* 181D (or *Parm.* 137c) might compete. "The Father of all who know" also had, I believe, a Father.

It would have been in order, on the first page of the Greek Commentary, when considering whether the *meditations* are a proreptic discourse, to cite 1.7.1: *μη... προτρεπτικά λογάρια διαλέγεσθαι*.

So much for my pin-pricks of criticism. The

learned author had completed, before being overtaken by that death which Marcus was ever anticipating, a monumental work involving enormous industry. It will stand first in this field for long, I think. One emphasis in it impressed me, the many parallels to St. Paul. Since both content and many features of Greek usage in the two coincide, it occurs to me that—despite the time-interval between—scores of *papyri* dealing with contracts and leases may have far less to contribute to New Testament scholarship than have the broodings of the most Christian of the pagans.

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GRECO-ROMAN LAW IN EGYPT

TAUBENSCHLAG, RAPHAEL, *The Law of Greco-Roman Egypt in the Light of the Papyri*, 332 B.C.-640 A.D.: New York, Herald Square Press, Inc. (1944). Pp. xv+488. \$12.50.

THIS VALUABLE reference book on the law of Greco-Roman Egypt has long been needed and will be of the greatest service both to papyrologists and to scholars in the field of legal history. Since the publication in 1912 by Ludwig Mitteis of the *Juristischer Teil* of the epoch-making "*Grundzüge und Chrestomathie der Papyruskunde*," thousands of papyri have been published, many contributing to a better understanding of the legal institutions of Egypt and many raising new problems often difficult of solution. A comparison of the lists of sources used by Mitteis and by Taubenschlag makes this apparent; fully six times as many significant documents were available to the latter as to the former.

Not only has this extensive new material come to light since 1912, but many great scholars have worked diligently in the effort to untangle the many knotty points in its interpretation. A glance at the publications of such men as Schönbauer, Wenger, Rabel, Segrè, Pringsheim, and Taubenschlag himself (cf. the list of the author's contributions to legal studies on pp. 485-487), to

mention only a few, shows the extent of their work.

In this volume the author has set himself the task of summarizing the results of his long years of research and of giving a brief, but clear and well-organized account of the legal principles and institutions of Egypt from the Ptolemaic through the Byzantine period.

The work is divided into four chapters. In the first the author treats of the relationship between the indigenous Egyptian law, the Greek law superimposed upon it, and Roman law as it was applied in the province of Egypt. He shows to what extent each legal system was retained, and in what manner each influenced or was influenced by the others.

The second and most extensive chapter is concerned with private law. After a discussion of legal personality in corporate bodies and the distinctions made in law between free persons, slaves, and freedmen, Taubenschlag takes up in turn the legal aspects of marriage, family control, guardianship, and inheritance. He concludes with a detailed treatment of the law of real property, including the terms of possession and ownership, the various types of contractual obligations (sales, loans, deposits, leases), modes of strengthening obligations (*arrha*, suretyship,

oath), and methods of discharging obligations (*solutio*, *novatio*, *datio in solutum*, and others).

Penal law is taken up in the third chapter, which deals with delicts against individuals (such as murder, assault, and theft), fiscal delicts (those which encroach upon the revenues of the state), high treason and political crimes, abuses of rights, and delicts against religion and social interests.

Judicial procedure in both civil and penal cases is the subject of the fourth and final chapter, in which Taubenschlag discusses the organization of the courts, the course of proceedings, judgments, and the execution of judgments.

From this brief analysis the comprehensive scope of Taubenschlag's work is evident. That all of this material could be compressed into a space of less than five hundred pages indicates the brevity and compactness of the treatment of each topic. Perhaps the limitations Taubenschlag placed upon himself were necessary, for a complete and thoroughgoing discussion of all that he has included would doubtless have extended the work to several volumes. But although the exigencies of time, costs, and war conditions may have forced the adoption of this summary handling of complicated and often obscure and difficult subjects, we cannot but regret it. Often the text serves more as index to published works and sources than as a clarification of the problems under discussion. Sometimes it seems to presuppose too great a knowledge of papyrology on the part of the legal scholar, and too much understanding of legal concepts and terminology on the part of the papyrologist.

A detailed examination of the book will naturally disclose some slips or misprints; it is remarkable that they are so few in number and so trivial. In working through certain subjects of particular interest to me, I noted only one that might cause confusion. In a footnote (note 1 on p. 153) *μεσιτλα* is written instead of *μεσιτλ*; the former term is used of

a mortgage, generally on catoecic land, and the latter, which occurs in the document referred to, means simply a division, and is used on the same type of contract in P. Mich. V, 322a, 40, 48. On p. 375 *προπολιτευόμενος* instead of *προπολιτευόμενος* is more striking to the eye, but the correction is obvious.

The volume appears to be relatively free of those mistakes in references which are always most troublesome to anyone using a book of this kind. It would, however, have been very helpful if the author had included a list of the abbreviations he has used. Sometimes they are not easily understood unless one is familiar with the journals; and a mistake in an abbreviation (as, for example, in note 7 on p. 154, B.I.R.D. for B.I.D.R., the *Bulletino dell'Istituto di diritto romano*) adds to the reader's difficulties. The table of papyri does not list P. Innsbruck, referred to in note 2 on p. 153, under that heading, and only a careful search discloses that it is to be found in the work of Sethe-Partsch, mentioned in the same note.

For the most part making such criticisms is, to quote a famous phrase used not long since, like "picking flyspecks out of pepper." The only serious fault that we can find with the book is that it stops short of what we really need. We can only hope that at some future time Professor Taubenschlag may be able to give us an elaboration of this handbook, in which the important material it contains will be given the full and detailed consideration it requires. Surely no one could be better fitted than he to do so.

Till that time this brief volume will be of inestimable value for its rapid survey of the legal institutions of Greco-Roman Egypt, its comprehensive bibliographies, its complete lists of sources, and its careful index of subjects in English, Greek and Latin.

ELINOR M. HUSSELMAN

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In our next issue:

VERGIL: PAINTER WITH WORDS

by Pauline Turnbull

A HISTORY OF ROME

BOAK, ARTHUR, E. R., *A History of Rome to 565 A.D.* Third Edition: New York, The Macmillan Company (1943). Pp. xiii + 552.

FOR ALMOST a quarter of a century Professor Boak's Roman history has been a standard text-book, widely used in college classrooms. It now appears in a third edition, completely re-set in a new and much more attractive format, and increased in length by about fifteen per cent. In rewriting his book Professor Boak has been very successful in incorporating the results of recent studies and discoveries, sometimes changing only a few words here and there, sometimes adding new paragraphs, sometimes rearranging the sequence of paragraphs or sections or, in one case, of a whole chapter. The general proportions remain about the same as before—that is to say, about one half of the book covers the period before 27 B.C. while the other half is

devoted to the imperial period. Professor Boak is primarily interested in political and constitutional history, but he gives careful attention to economic and social history as well. Christianity receives more attention than in many text-books, at least for the period from the second to the sixth century though almost nothing is said of Christianity in the first century. What the present reviewer regrets the most is that so little attention is given to Roman literature. Vergil and Horace receive four and five lines respectively, and the arrangement is such that these notices come a hundred pages after the account of Augustus and almost fifty pages after that of Alexander Severus. In its new edition this book will probably retain its supremacy in the field for some time to come.

J. W. SWAIN

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AMERICAN SCHOOL AT ATHENS

SCHOLARSHIPS FOR TEACHERS

"THE AMERICAN SCHOOL of Classical Studies at Athens is keenly aware of the crisis in American education and of the challenge to the Classics," writes Professor C. A. Robinson, Jr., secretary of the school's Managing Committee, in a letter to the editors of *THE CLASSICAL JOURNAL*. "We are convinced that with wisdom and energy on the part of all of us, a rebirth of classical education in this country is entirely possible."

"We believe that part of the solution is ever greater distinction in research, excavation and publication, and that is why we have been active in bringing the School back to normal as quickly as possible . . .

"But we also feel very strongly that more money must be put into men, and therefore we recently allotted funds for 10 scholarships to be awarded annually to American school teachers for study at our Summer Session. I take it it needs no argument to show that one of the best ways to improve the cause of

the Classics in this country is to send school teachers for a summer's experience in Greece. It seems equally obvious that more college professors should have the opportunity of residence in the School during the regular winter term; but since this privilege is reserved to the personnel of our Managing Committee, we are now taking steps to include more members of the profession . . .

"Every institution that contributes to our support (\$250 annually) has the right to representation on our Managing Committee, and the members have always enjoyed the opportunity of coming together regularly to further our common interests. And, as I have intimated, the Annual and Visiting Professors are chosen each year from our ranks. The appointee receives \$1000 for travelling expenses; he and his family are given one of our houses in which to live; and he is expected to offer a course. Students of contributing institutions receive free tuition."

Check List of Recent Books

Compiled by Herbert Newell Couch and James A. Notopoulos, and including books received at the Editorial Office, Washington University, St. Louis 5, Missouri. While many of the foreign books here are scarcely "recent," needless to say their titles were not available for listing during the war. Because of the unusual length of the list, it is being run in two parts. The second part will appear next month.

- ARNOLD, RICHARD E., S.J. (Editor), *Classical Essays Presented to James A. Kleist, S.J.*: St. Louis, The Classical Bulletin, St. Louis University (1946). Pp. xx+122. \$2.95.
- BARDON, H., *L'art de la Composition chez Catulle*, Publications de l'Université de Poitiers, Série "Sciences de l'Homme," III: Paris, "Les Belles Lettres" (1943). Pp. 77. 30 fr.
- BEAZLEY, J. D., *Potter and Painter in Ancient Athens*, from *Proceedings of the British Academy*, Vol. xxx: London, Oxford University Press (1945). Pp. 43, 8 plates. 7s. 6d.
- BÉRARD, JEAN, *La Colonisation Grecque de L'Italie Méridionale et de la Sicile dans L'Antiquité: L'Histoire et la Légende*, Bibliothèque des Écoles Françaises d'Athènes et de Rome, fasc. 150: Paris, De Boccard (1941).
- BLAKE, ROBERT P., KOEHLER, WILHELM, and SACHS, PAUL J., *Dumbarton Oaks Papers, Number 3*: Cambridge, Harvard University Press (1946). Pp. 224, illustrated. \$7.50. (Late classical, early medieval, and Byzantine art.)
- BLAKE-REED, J. S., *More Odes of Horace* (Rendered into English): Alexandria, (Egypt) Whitehead Morris (1944). Pp. 116. 5s; deluxe edition, 12s; plus postage.
- BOAS, F. S., *Aspects of Classical Legend and History in Shakespeare*, British Academy Shakespeare Lecture: New York, Oxford University Press (1943). Pp. 28. 3s.
- BOSWINKEL, E., *Einige Wiener Papyri*, *Papyrologica Lugduno-Batava*: Leyden, E. J. Brill (1942). Pp. 76; 6 plates, Fl. 15.
- BOWRA, C. M., *A Classical Education*: London, Oxford University Press (1945). Pp. 31. 8d.
- , *From Virgil to Milton*: Cambridge, at the University Press; New York, The Macmillan Company (1945). Pp. vii+248. \$4.00.
- BRODRIBB, C. W., *Poems*, with an introduction by Edmund Blunden: London, The Macmillan Company (1946). Pp. 102. 6s. (Contains a section, "Original Poems in Latin.")
- BROWN, RUTH ALLISON, S. Aureli Augustini, *De Beata Vita* (Doctoral Dissertation): Washington, The Catholic University of America Press (1944). Pp. xvii+193.
- BUCK, C. D., and PETERSEN, W., *A Reverse Index of Greek Nouns and Adjectives*, arranged by terminations, with brief historical introductions: Chicago, University of Chicago Press (1945). Pp. xvii+768. \$10.00.
- BUXTON, C. R., *Prophets of Heaven and Hell—Virgil, Dante, Milton, Goethe* (An introductory essay): Cambridge, Cambridge University Press (1945). Pp. 115. 6s.
- BYFORD-JONES, W., *Greek Trilogy: Resistance, Liberation, Revolution*: London, Hutchinson and Co. (1946). Pp. 271, illustrated. 18s.
- CAHN, HERBERT A., *Die Münzen der Sizilischen Stadt Naxos*: Basel, Verlag Birkhäuser (1944). Pp. 168; 12 plates. Sfr. 9.
- CAMPBELL, A. Y., 2. *Horatii Flacci Carmina cum Epodis*: Liverpool, University Press of Liverpool (1945). 10s. 6d.
- CARMODY, FRANCIS J., *The Interrogative System in Modern Scottish Gaelic*, University of California Publications in Linguistics, Vol. 1, No. 6: Berkeley and Los Angeles, University of California Press (1945). Pp. 215-226. \$2.25.
- CARPENTER, RHYA, *Folk Tale, Fiction and Saga in the Homeric Epics*, Sather Classical Lectures, Vol. xx: Berkeley and Los Angeles, University of California Press (1946). Pp. 198. \$2.50.
- , *Observations on Familiar Statuary in Rome*, *Memoirs of the American Academy in Rome*, Volume xviii: New York, American Academy in Rome (1941). Pp. 110; 34 plates.
- CARROLL, SISTER M. THOMAS AQUINAS, *The Venerable Bede: His Spiritual Teachings* (Doctoral Dissertation): Washington, The Catholic University of America Press (1946). Pp. ix+270.
- CARY, E., *Dionysius of Halicarnassus, Roman Antiquities*, Vol. v, Books xiii-xix, 24 (Loeb Classical Library): Cambridge, Harvard University Press (1945). Pp. 378. \$2.50.
- CHASE, ALSTON HURD, and PHILLIPS, HENRY, JR., *A New Introduction to Greek*: Cambridge, Harvard University Press (1946). Pp. vi+128. \$1.75.
- CHATELAIN, LOUIS, *Inscriptions Latines du Maroc*, Fascicule 1: Paris, Librarie Orientaliste, Paul Guethner (1942). Pp. 48. 225 fr.
- CHESTNUTT, H. M., and Others, *Road to Latin* (third edition): New York, Winston (1945). \$1.56.
- CLARKE, M. L., *Greek Studies in England 1700-1830*: Cambridge, at the University Press; New York, The Macmillan Company (1945). Pp. 255. \$4.50.
- COOMARASWAMY, A. K., *Recollection, Indian and Platonic and On the One and Only Transmigrant*, Supplement to the JAOS, 64, 2: Baltimore, American Oriental Society (1944). Pp. 43.
- COPLEY, FREDERICK, *A History of Philosophy: Greece and Rome*, Vol. 1: The Bellarmine Series, ix: London, Burns Oates (1946). Pp. 521. 18s.
- COUCH, HERBERT NEWELL, *Beauty and Parting*, Trans-

- lations from the Greek Poets: Providence, Brown University Bookstore (1945). Pp. 61. \$1.75.
- CROISSET, MAURICE, *La Civilisation de la Grèce Antique*, Bibliothèque Historique: Paris, Payot (1943). Pp. 351, plates 16, maps 2. 84 fr.
- CROSS, F. L., *The Study of St. Athanasius*, An Inaugural Lecture Delivered before the University of Oxford on December 1, 1944: Oxford, Clarendon Press. Pp. 22.
- CURRIE, GEORGE W., *Essentials of General and Scientific Latin*: Boston, Chapman & Grimes, Inc. (1945). Pp. 118. \$1.25.
- DAHL, AXEL, *Augustin und Plotin*: Lund, Lindstedts University Bokhandel (1945). Pp. 117.
- D'ARCY, M. C., *The Mind and Heart of Love*, A Study of Eros and Agape: London, Faber and Faber (1946). Pp. 333. 15s.
- DAUX, GEORGES, *Chronologie Delphique*, École Française d'Athènes: Fouilles de Delphes; III, Epigraphie (fascicule hors série): Paris, De Boccard (1943). 300 fr.
- DAWKINS, R. M., *The Nature of the Cypriot Chronicle of Leontios Makhiaras*, The Taylorian Lecture, 1945: London, Oxford University Press (1945). Pp. 32. 2s.
- DEGRUYTER, W. JOS., *A New Approach to Maya Hieroglyphs*: Amsterdam, H. J. Paris (1946). Pp. 71, illustrated. F. 5.
- DE LAET, SIEGFRIED J., *De Samenstelling van den Romeinschen Senaat*: Antwerp, De Sikkels, Kruisshofstraat 223 (1941). Pp. 338.
- D'HÉROUVILLE, P., *Géographiques I-II: Champs, Vergers, Forêts*: Paris, "Les Belles Lettres" (1942). Pp. 155. 50 fr.
- , *L'Astronomie de Virgile*: Paris, "Les Belles Lettres" (1940). Pp. viii+33. 20 fr.
- DEMAN, TH., *Le Témoignage d'Aristote sur Socrate*, Collection d'Études Anciennes: Paris, "Les Belles Lettres" (1942). Pp. 138. 40 fr.
- DEMETRIADES, PHOKION, *Shadow over Athens*: New York, Rinehart and Co. (1946). Pp. 155, 77 drawings. \$3.00.
- DORJAHN, A. P., *Political Forgiveness in Old Athens*, Northwestern University Studies in the Humanities, No. XIII: Evanston, Illinois, Northwestern University Press (1946). Pp. iv+64. \$1.50.
- DUCHÉMIN, J., *L'ἀγών dans la tragédie grecque*, Collection des Études Anciennes: Paris, "Les Belles Lettres" (1945). Pp. 346. 200 fr.
- DUGGAN, M., *P. Vergili Maronis Aeneidos Lib. VI*, Edited with introduction, notes, and vocabulary: Dublin, Browne and Nolan (1945). Pp. xxvii+172. 2s. 3d.
- DUMÉZIL, GEORGES, *Les Mythes romains: Horace et les Curiaes*: Paris Gallimard (1942). Pp. 142.
- EDELSTEIN, EMMA J., and EDELSTEIN, LUDWIG, *Asclepius, A Collection and Interpretation of the Testimonies*: Baltimore, The Johns Hopkins Press (1945). 2 vols. Vol. I, pp. xvii+470; Vol. II, pp. x+277. \$7.50.
- EDWARD, WILLIAM ALFRED, *Teach Yourself Latin*, Teach Yourself Classics, new edition: London, English Univs. (1945). Pp. 256. 3s.
- EINARSON, BENEDICT, *Longinus, On the Sublime*, and REYNOLDS, SIR JOSHUA, *Discourses on Art*: Chicago, Packard and Company (1945). Pp. xxi+345. \$.95.
- ELIOT, T. S., *What Is a Classic?* Address to Virgil Society, October 16, 1944: London, Faber and Faber (1945). Pp. 32. 3s. 6d.
- ELIOTT, LESLIE ROBINSON, *A Comparative Lexicon of New Testament Greek*: Kansas City, Central Seminary Press (1945). Pp. x+187. \$1.50.
- FARRINGTON, BENJAMIN, *Greek Science*, Pelican Books: London, Penguin Books (1945). Pp. 144. 9d.
- FESTUGIÈRE, A. J., *La Révélation d'Hermès Trismégiste*, Vol. I: L'Astrologie et les sciences occultes: Paris, J. Gabalda et Cie (1944). Pp. xiv+424. 1 plate.
- FEYEL, MICHEL, *Polybe et L'Histoire de Bèotie au III^e Siècle avant notre Ère*, Bibliothèque des Écoles Françaises d'Athènes et de Rome, fasc. 152: Paris, De Boccard (1942). Pp. 329.
- FINK, ZERA S., *The Classical Republicans*, An Essay in the Recovery of a Pattern of Thought in Seventeenth Century England: Evanston, Northwestern University (1945). Pp. xi+225.
- FOLEY, R., *Cicero: De Senectute*, Edited with Notes, Vocabulary, and Biographical Index: Dublin, Browne and Nolan (1944). Pp. xix+208. 2s. 3d.
- , *P. Vergili Maronis Aeneidos Lib. III*, Edited with introduction, notes, and vocabulary: Dublin, Browne and Nolan (1945). Pp. xxiv+162. 2s. 3d.
- , *P. Vergili Maronis Aeneidos Lib. V*, Edited with introduction, notes, and vocabulary: Dublin, Browne and Nolan (1944). Pp. xxiii+144. 2s. 3d.
- Fontes Iuris Romani Antejustiniani*: in usum scholarum ediderunt S. Riccobono, J. Baviera, C. Ferrini, J. Furlani, V. Arangio-Ruiz, Pars Prima: *Leges*; iterum edidit Salvator Riccobono: Florence, S. A. G. Barbèra (1941). Pp. xxii+513. 105 Liri.
- FORBES, CLARENCE A. (translator), *Gabriel Harvey's Ciceronianus*, with an Introduction and Notes by Harold S. Wilson; University of Nebraska Studies in the Humanities, No. 4: Lincoln, University of Nebraska Press (1945). Pp. vii+149.
- FOX, ADAM, *Plato for Pleasure*: London, John Westhouse (1946). 8s. 6d.
- FRAENKEL, E., *Aeschylus: Old Texts and New Problems*, from *Proceedings of the British Academy*, Vol. XXVIII: London, Milford (1943). Pp. 24. 2s.
- GALLAGHER, J., *Caesar: De Bello Gallico*, I (1-29), Edited with Notes and Vocabulary: Dublin, Browne and Nolan (1945). Pp. xlv+197. 2s. 3d.
- , *Horace: Odes II*, Edited with Notes and Vocabulary: Dublin, Browne and Nolan (1945). Pp. xxvii+191. 2s. 3d.
- GEOGHEGAN, A. T., *The Attitude towards Labor in Early Christianity and Ancient Culture*, Catholic University of America Studies in Christian Antiquity, VI: Washington, The Catholic University of America Press (1945). Pp. xxxviii+250.
- GHYKA, MATILA, *The Geometry of Art and Life*: New York, Sheed and Ward (1946). Pp. xvii+174. \$4.00.
- GILES, J. P., *Intermediate Latin Reader*, second edition: London, Rigby, Ltd. (1945). Pp. 112. 3s.
- GIUSTINONI, HIERONIMO, *History of Chios*, Edited by

- P. B. Argenti: Cambridge, Cambridge University Press (1943). Pp. xxxvi+462. 42s.
- GLOVER, T. R., *Ancient World*, Pelican Books: London, Penguin Books (1945). Pp. 272. 9d.
- , *Springs of Hellas and Other Essays*, with a memoir by S. C. Roberts: Cambridge, Cambridge University Press (1945). Pp. xv+210, portrait. 12s. 6d.
- GOMME, A. W., *Greece, World Today*: London, Oxford University Press (1946). Pp. vii+131. \$1.25.
- GRIMAL, P., *Frontin: Les Aqueducs de la ville de Rome*, Texte établi, traduit et commenté; collection Budé: Paris, "Les Belles Lettres" (1944). Pp. 113, map. 35 fr.
- GRUNDY, G. B., *Fifty-Five Years at Oxford, An Unconventional Biography*: London, Methuen (1945). 12s. 6d.
- Héliodore: *Les Éthiopiennes*, Tome III (Livres VIII-X). Texte établi par R. M. Rattenbury et T. W. Lumb, et traduit par J. Maillon; Collection Budé: Paris, "Les Belles Lettres" (1943). Pp. ix+127. 80 fr.
- HERESCU, N. I., *Bibliographie de la littérature latine*: Paris, "Les Belles Lettres" (1943). Pp. xviii+426. 250 fr.
- HILL, DOROTHY KENT, *Ancient Greek Dress*: Baltimore, Walters Art Gallery (1945). Pp. 16; illustrated. \$25 plus postage.
- , *The Dance in Classical Times*: Baltimore, Walters Art Gallery (1945). Pp. 16; illustrated. \$25 plus postage.
- , *Soldiers in Ancient Days*: Baltimore, Walters Art Gallery (1946). Pp. 8; illustrated. \$15 plus postage.
- IRVINE, JOHN, *The Fountain of Hellas*, Poems from the Greek Anthology Attempted in English Verse: London, D. MacCord (1943). Pp. 72. 3s. 6d.
- JANNY, NAUM, *The Wheats of Classical Antiquity*: Baltimore, The Johns Hopkins Press (1944). Pp. 176. \$1.75.
- JAYNE, SEARS REYNOLDS, *Marsilio Ficino's Commentary on Plato's Symposium*, with Introduction, Text, and Translation from the Latin: Columbia, University of Missouri Press (1944). Pp. 247. \$2.00.
- JEFFERS, ROBINSON, *Medea*: New York, Random House (1946). \$2.50.
- DE JONGE, B. J., *Ad Apulei Madaurensis Metamorphoseon librum secundum commentarius exegeticus*: Groningen, de Waal (1941). Pp. 131.
- JUNIUS, *Les Oligarches, Essai D'Histoire Partiale*: Paris, Les Éditions de Minuit (1945).
- KELLY, SISTER M. JAMESSETTA, *Life and Times As Revealed in the Writings of St. Jerome Exclusive of His Letters*, Patristic Studies, LXX: Washington, Catholic University of America Press (1944). Pp. xvii+173.
- KERÉNYI, KARL, *Die Geburt der Helena*: Zürich, Rhein-Verlag (1945). Pp. 139. Fr. 8.
- , *Hermes der Seelenführer*: Zürich, Rhein-Verlag (1944). Pp. 111.
- , *Prometheus, Das Griechische Mythologem von der menschlichen Existenz*: Zürich, Rhein-Verlag (1946). Pp. 82. Fr. 6.
- KLEIST, JAMES A., S.J., *The Epistles of St. Clement of Rome and St. Ignatius of Antioch*, Ancient Christian Writers (The Works of the Fathers in Translation), Vol. 1: Westminster, Maryland, The Newman Bookshop (1946). Pp. ix+162. \$2.50.
- KNIGHT, W. F. J. (Editor), *The Great Tradition*, Abbreviated reports of a series of lectures on Virgil given in the spring of 1945 to the Exmouth Branch of the Virgil Society: Exmouth, South Devon, The Raleigh Press. Pp. 16.
- , *A Virgilian Sociology*, A paper read to the Annual General Meeting of the Classical Association at St. Albans, 1944; from Comparative Literature Studies: Cardiff, Priory Press (1944). Pp. 9-17. 1s. 6d.
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CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

MODERN LANGUAGE NOTES lxi (1946).—(April: 281-283) Edwin H. Zeydel, "'Ego Clamor Validus'—Hrotsvitha." A further note bearing on the question of the authenticity of the Latin works attributed to the tenth-century nun Hrotsvitha. (June: 400-403) Chester L. Shaver, "Wordsworth's Adaptation of Pliny in *Laodamia*." A conscious reference to *Historia Naturalis* 16, 44. (405-406) Carlos Baker, "Shelley's Translation from Aristotle." A fragmentary prose translation of a portion of the *Ethics*, dating from May 1811.

MODERN LANGUAGE QUARTERLY vii (1946).—(March: 35-42) Philip A. Wadsworth, "A Formula of Literary Criticism from Aristotle to La Bruyère." Changes rung on Aristotle's distinction (*Poetics* 9, 1451 b) between poetry and history as tending to give, respectively, "general truths" and "particular facts."

MODERN PHILOLOGY lxiii (1946).—February: 96-121) James L. Shanley, "Spenser's Temperance and Aristotle." The paper essays an accurate description of Spenser's virtue of Temperance in order to qualify "the weighty opinion which holds that Spenser's virtue as presented in the 'Legend of Guyon' [in Book II of *The Faerie Queene*] is the same moral state as Aristotle's Continence."

NEW ENGLAND QUARTERLY xix (1946).—(March: 91-98) Dorothy M. Robathan, "John Adams and the Classics." An essay, based on a study of Adams' diary, correspondence, and library, suggesting the debt which this "founding father" of our republic "owed to the authors of Greece and Rome."

NINETEENTH CENTURY AND AFTER cxxxix (1946).—(June: 267-272) Derek Patmore, "The Modern Greek Theatre." (273-279) Helen Waddell, "Lament for Damon." An English verse translation from the *Epitaphium Damonis* of John Milton.

PMLA (PUBLICATIONS OF THE MODERN LANGUAGE ASSOCIATION OF AMERICA) lxi (1946).—(March: 1-6) G. Bonfante, "A Remark on the Spread of the Phonologic

Change." (June: 474-491) Samuel Klinger, "The 'Urbs Aeterna' in *Paradise Regained*." Milton's description of Rome's imperial splendor, in Book IV of *Paradise Regained*, reflects "the classical conception of the 'urbs aeterna,' voiced by a long line of Rome's poets and orators," and seems to be derived especially from the late Roman poet Claudian.

QUARTERLY JOURNAL OF SPEECH xxxii (1946).—(February: 48-51) Irwin L. Glatstein, "Semantics, Too, Has a Past." A discussion of the significance of St. Augustine's dialogue *De Magistro* as an attempt to transform "the Graeco-Roman rhetoric, which had degenerated into mere display, into an instrument of panegyric and forensics that would clarify the new Christian metaphysic." The work entitles Augustine "to a place in the vanguard of non-Aristotelian semanticists."

QUEEN'S QUARTERLY liii (1946).—(Spring: 15-30) Elise Aylen, "The Stranger from Arcady." A story about Koronis, mother of Asklepios. (Summer: 147-159) Ivan M. Linforth, "The Husband of Alcestis." A critical study of the character of Admetus in Euripides' *Alcestis*. Failure to recognize the role of Admetus as dominant has frequently produced misunderstanding of the play. Emphasis on the importance of Admetus "furnishes the necessary clue to the plan of the whole unified, harmonious structure, and with the aid of it many otherwise obscure beauties are discovered. Characters, motives, incidents interplay with the utmost naturalness, and all lead inevitably to the desired end." Rightly interpreted, the play is "a work of art, coherent and complete."

SATURDAY REVIEW OF LITERATURE xxix (1946).—(April 13: 26-27) N[orman] C[ousins], "Anniversary." A long editorial on Pericles and Athenian democracy, commemorating the 2375th anniversary of the death of Pericles, "one of history's most ominously untimely deaths." (Comparison with the death of Franklin D. Roosevelt is implicit.)

SCHOOL AND SOCIETY lxiii (1946).—(January 26: 60-61) W. C. B[agley], "The Classics at Indiana." Extracts from a report of the Classics Committee of the University of Indiana, maintaining that the classics have "a unique place in a liberal or humanistic education." (67) A. M. Withers, "A Letter to Professor Wakeham on Educational Matters." An assertion of the importance of maintaining the study of Latin, especially in the secondary schools. (February 23: 129) N. W., "Ave Roma Immortalis." Comments on the Bulletin issued by the Classical Association of the Middle West and South in connection with the holding of Latin Week. (March 2: 155-156) William G. Bowling, "The Classics in the New A. B. Curriculum at Washington University." (April 20: 187) Edward O. Sisson, "Again, The Latin Question: A Reply to Dr. Withers." An adverse criticism of A. M. Withers' contentions in the issue of January 26. (May 4: 331) Gerald F. Else, "Credo for a Classicist." A creed in twelve articles, including "7. I believe that, since most of the best students no longer study Greek and Latin, at least of their own accord, the classicist must try to reach them, at least initially, through courses in translation," and "12. I believe that classical scholarship must be conscious of a special obligation to the central task, that is, to correct and enrich that store of living ideas which the Classics have to contribute to the moulding of America's political and intellectual leaders." (May 11: 340-342) A. M. Withers, "Preparation in High School Versus Appeasement in College." (June 15: 422) N. W., "To Drink or Not to Drink of the Pierian Spring." A favorable comment on the twenty-four new classical scholarships, of \$100 each, announced by the University of Cincinnati.

SEWANEE REVIEW liv (1946).—(Winter: 103) Mark Van Doren, "Odysseus." A poem.

STUDIES IN PHILOLOGY xliii (1946).—(January: 6-14) D. W. Robertson, Jr., "A Note on the Classical Origin of 'Circumstances' in the Medieval Confessional." The useful series of circumstantial questions provided for the use of the priest in the confessional of the

thirteenth century is traceable to certain doctrines of the Greek and Roman rhetoricians, and, in particular, to the Greek rhetorician Hermagoras. (15-21) Marshall W. Stearns, "A Note on Chaucer's Use of Aristotelian Psychology." A discussion of Chaucer's use "of the old scientific hypothesis wherein an effluence passes from a lady's eyes through those of a lover into his heart, causing him to fall in love."

TRANSACTIONS OF THE ROYAL SOCIETY OF CANADA xxxix (1946).—(Third Series, Section ii: 1-29) William H. Alexander, "Nor Any Other Man Either." In this Presidential Address the writer, adopting as his text a passage of Plato's *Apology* (32 e), presents a studied and critical indictment of the illiberalism inherent in historical democracy and issues a serious warning, in particular, against the debasing egalitarian trends of modern American education. Thoughtful teachers today should ask themselves "whether democracy as understood and practised in the twentieth century is actually reconcilable with the aims of a genuine education, and, beyond that, is reconcilable with the provision of any true test of legitimate distinction between citizen and citizen in terms of brain power, the real foundation of all science and of all truth." (31-44) Norman W. DeWitt, "Roman Epicureanism." A brief survey of the subtle but important influence of Epicurean doctrine in ancient Italy over the space of four centuries, viz., the last century of the Roman Republic and the first three centuries of the Empire. The survey is presented under the following headings: (1) Italian and Roman Epicureanism; (2) Greek Epicureans in Rome (especially Siro, Philodemus, and the physician Asclepiades); (3) the Ban on Epicureanism (at Rome, at the end of the Ciceronian Age); (4) Epicureanism in the Augustan Circle (in which Epicurean fellowship and Epicurean outspokenness should be recognized, along with the "gifts of nature," as "the ultimate causes of the high excellence of the Augustan poets"); (5) Epicureanism after the Augustan Age.

SPAETH